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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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A New Spanish Translation of the Bible

. . . Four Christian Reformed missionaries cooperate in this project . . . What does it involve?

by Prof. SIDNEY C. J. DEWAAL

With a slight variation on the well-known words of the Preacher one could say, "Of making many Bible translations there is no end." These words might come to your mind when now you read that a NEW translation of the Bible in the Spanish language is being prepared. Do we not also in the Spanish speaking world find the Old Version, the Popular Version, and other versions? And now a new translation? Is that really necessary?

Let us see. What makes a good translation for today? Quickly you will say, "A translation that communicates." That is correct. Looking over the list of translations that I mentioned, you might continue to argue, "But does the Modern or the Popular Version not communicate?" At first, it would seem that I would have to reply, "Surely, they communicate. After all, they were prepared to do that." In reality, however, these versions are strongly criticised as to language and style. It appears more and more that they do not communicate well, and therefore do not meet the goal that had been set for them.

But I should mention another prerequisite for a good translation. It must not only communicate as such, but also the riches of God's message in the Bible. Especially in this respect the newer translations fail. The translators, in their desire to communicate, have often given in to the temptation to sacrifice content. That is to say, the riches of God's revelation in the Bible were lost.

It is agreed that we must find words of today to communicate such concepts as "justification" and "repentance". Let us not say too quickly that modern man will have to learn the meaning of these words. You and I have grown up with these theological terms. Perhaps we do not understand them, but at least we learned a definition of these terms in catechism class. They do not sound strange in our ears.

But what about the modern man in Latin America, or the man who is just becoming literate, because he is leaving the confined life of his Indian tribe, wherever that be in Latin America, and entering the new, modern world that speaks Spanish? When he gets a Bible in his hands, the message of that Bible should speak to him. Of course, I know that the Holy Spirit, who always works with the Word, can powerfully use the Old or the Revised Version. He does! I could tell you many a story about that. But our God who uses means in his work of salvation also requires that the means be good. For that reason a new, and we hope, better popular translation of the Bible has been prayerfully begun.

It is a new version, because the need is felt to communicate more clearly the rich content of God's Word. For example, the popular version that now exists in Latin America gives as a non-technical substitute for the word "to justify" another word that does not even come close to its real, deep meaning, namely, "to accept". Really, is that all which is involved in the justifying act of God? This is only one example. It suffices, however, to show you the reason for a new translation.

How does one go about "making" a new translation of the Bible? Does one man get the urge one day? Indeed, that does happen once in a while. For instance, there are translations (versions) that carry the name of one person: Moffat, Phillips, Rotherham, Goodspeed, Taylor, and others. These men have often made fine contributions to the understanding of the Scriptures. But on account of all the weaknesses that could be mentioned about a "one person"-translation, these translations were never generally accepted. Such a personal translation remained a limited contribution to the study of the minister, or the "after dinner reading" within the family.

This new translation of the Scriptures in the Spanish language is a team effort. The publishers, the New York Bible Society and the World Home Bible League, have appointed a group of 9 persons to handle this translation task. Four of these persons are members of the John Calvin Theological Seminary in Mexico City, which is an educational institution operated in cooperation with the Christian Reformed Board of Foreign Missions. Also, these publishers are calling upon the best talents of Wycliffe Translators International which is loaning 3 persons to this work, which will take 4 or 5 years for the New Testament alone. Moreover, this team of nine will enjoy the cooperation of some 100 national field consultants and informants throughout Latin America, who, through their criticism related to style and content, will help make this translation more acceptable in all of Latin America where men speak Spanish, but not always the same kind of Spanish.

This team of 9 which will use the suggestions of these 100 people throughout Latin America, from Mexico to Argentina, (have you ever studied the map?), consists of

(1) a project coordinator who binds all loose ends together, (Prof. Chester Schemper, supervisor of student practical work at John Calvin Seminary, Mexico City);

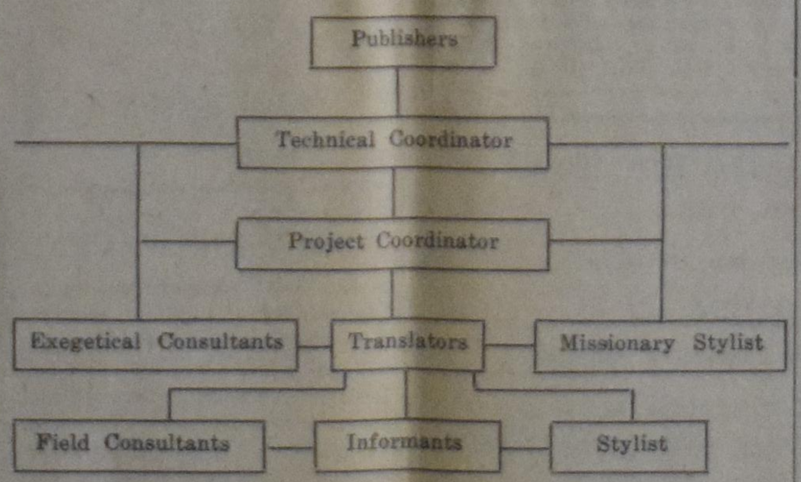
(2) a technical coordinator who helps iron out the differences of opinion that might arise between the translators and the exegetical consultants, (Mr. John Beekman, head-coordinator at Wycliffe International in Latin America);

(3) two translators who present the preliminary draft and continue re-drafting after advice has been received from the exegetical consultants, stylists, and field consultants, (Mr. R. Anderson and Miss A. Echegoyen, both translation specialists at Wycliffe headquarters in Mexico);

(4) three exegetical consultants who will make suggestions to the translators relating to the exegetical accuracy of the translation, and who may question the application of certain principles of translation in a certain instance, so that the real content of God's Word comes through, (Prof. Sidney C. J. DeWaal and Prof. Gerald Nyenhuis, both of the Biblical Studies Department at John Calvin Seminary in Mexico City; a third to be appointed);

(5) two stylists who review the language of the translation to see how well it finally communicates. One of these is a person who has had little contact with the terminology of the Christian faith, and the other is a missionary stylist, (Prof. J. J. Pott of John Calvin Seminary in Mexico City).

The total picture, then, looks like this:



I will not tire you with all the details of how this works, but let me give you the 8 basic steps that go into the translation of a Bible book.

(1) The translators work together preparing a preliminary draft.

(2) This draft is then to be revised based upon responses from selected informants.

(3) The revised preliminary draft is then submitted to the exegetical consultants who will respond in writing, giving their suggestions.

(4) The first draft is prepared by the translators, incorporating suggestions from the exegetical consultants.

(5) The first draft is sent to the field consultants who also respond in writing.

(6) The first draft is revised by the translators, incorporating suggestions from the field consultants.

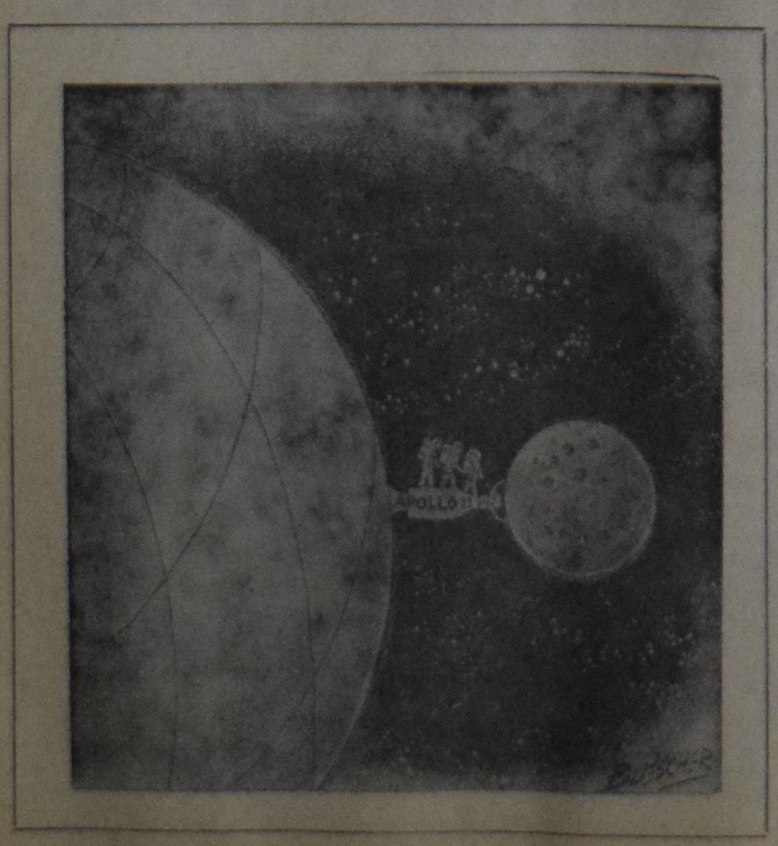
(7) The corrected draft is sent to the stylists and given final consideration by the exegetical consultants.

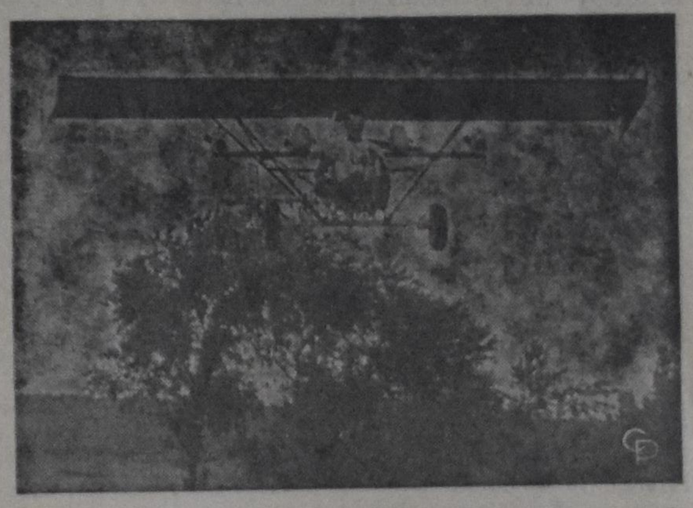
(8) The incorporation of suggestions from the stylists and any remainder of problems from the exegetical consultants will complete the translation of a Bible book, unless the field consultants should be contacted again.

All this sounds complicated, does it not? Perhaps it is, but all this work is well worth the final result: Under God's blessing a translation that communicates the riches of God's self-revelation, the Word of Life.

The Christian Reformed missionary-professors in Mexico are honored by and thankful for the added opportunity of service to Latin America where God is breaking open "the gates of splendor" as never before.

Picture of the faculty of John Calvin Theological Seminary in Mexico City on page 2.





55 MILES AN HOUR—Verdon Weber flies his home-made airplane at Cuba City, Wis., at a "sizzling" 55 miles an hour. The 250-pound craft, built by Weber and his twin brother, Vernon, 29, is powered by four 9-horsepower go-kart engines and uses four gallons of gasoline an hour.

OTTAWA REPORT:

CANADIAN DEFENCE POLICY

by NORMAN CAMPBELL

Parliamentary Press Gallery

(Canadian Scene) — Canada's had particular significance for defence policy has undergone a Canada's Arctic territories. radical change. Right now Canada and the Since World War II, more par- United States continue to discuss ticularly since the birth of NATO what role Canada should play in in 1949, appropriations for Cana- continental air defence.

da's forces have been based on Canada's commitments abroad as well as on the domestic defence establishment. The commitments preceded the government's decision on how much to ask Parliament to vote for the forces. Now this is switched about. Canada has set her military budget for the current fiscal year and the two succeeding ones. It is to be $1.8 billion each year.

With the rising cost of equipment, prespective pay increases, etc., the stabilization of defence spending at this figure requires a major drop in the number of service personnel and supporting civilians.

This policy announced to the Commons by the Hon. Leo Cadieux, Minister of Defence, marks a victory within the ministry for the Trudeau-Macdonald-Kierans-Munro "get-out-of-Europe" faction. It represents a retreat by Mr. Cadieux, the Hon. Mitchell Sharp, Minister of External Affairs, and Senator Paul Martin, now government leader in the Senate and still a member of the ministry. All are, or were, ardent NATO supporters.

There are now around 98,000 in the armed forces. The reduction over the next three years will bring this figure down to between 80,000 and 85,000 by early 1973. Should, however, inflation go as unrestrained in the next three years as it has in the past three, the $1.8 billion budget would hardly go to 85,000 in the armed forces.

The Liberal members of Parliament applauded the Cadieux announcement enthusiastically, leaving no doubt that a reduction in defence spending is popular with the backbenchers on the government side. His announcement as to the particular role of the Canadian forces was necessarily sketchy. He said "our role and force structure in NATO are still being discussed with our allies". Therefore Canada's plans regarding NATO are so far only tentative.

What the government aims to do, Mr. Cadieux said, is to place more emphasis on Canada's sovereign interests in her coastal waters and the seabed. He said this

DOCTORS AND SURGEONS HAVE HIGHEST INCOME

(Canadian Scene) — Self-employed doctors and surgeons again topped the list of taxpayers with the largest average income reported in their 1967 income tax returns, the Department of National Revenue reports. They were followed, in order, by self-employed consulting engineers and architects, self-employed lawyers and notaries, self-employed dentists, and self-employed accountants. The department's Green Book of Taxation Statistics, compiled from 1967 tax returns, showed 16,509 self-employed doctors and surgeons had average incomes of $27,347 and paid an average of $7,324. Consulting engineers and architects had average incomes of $22,111 and paid $5,349 each in taxes. There were 2,572 in this category. A total of 8,462 self-employed lawyers and notaries reported incomes averaging $22,014 and paid $5,623 on the average in taxes. There were 5,108 dentists with average incomes of $18,273 and average tax bills of $4,208.

In the general category of employees, there were 5,788,100 taxpayers with average incomes of $5,300 a year and average tax payments of $589. Farmers were slightly above the average with incomes of $5,530 and average tax payments of 624 each. Pensioners were again at the bottom of the list, with 161,267 of them drawing average incomes of $3,410 and paying an average $251 in taxes.

The tax figures include federal and provincial income taxes, plus old age security taxes, for taxpayers in all provinces except Quebec. Quebec's provincial income tax is levied separately and not shown in federal figures.

The total of taxpayers in 1967 was 6,655,683. They had average incomes of $5,445 and paid an average $630 in income taxes.

(Globe and Mail Report on Business.)

Church Announcements

CHR. REF. CHURCH

Called

to Port Alberni, B.C., Candidate H. Solomons.

Accepted

to Telkwa, B.C., Candidate D. Velthuizen.

CANADIAN REFORMED CHURCHES

Accepted

to Bergentheim (Holland), Rev. L. Moes of Abbotsford, B.C.

to Cloverdale, B.C., Rev. J. Mulder of Coaldale, Alta.

Declined

for Toronto, Ont., Rev. J. Mulder of Coaldale, Ont.

for Chatham, Ont., Rev. W. W. J. Van Oene of New Westminster, B.C.

WORKSHOP FOR TEACHERS

The second inspiring workshop had come to an end and here are some of the reactions of one of the students who attended for the two weeks.

J. E. Top.

A FULLER PERSPECTIVE IN THE TEACHING OF ART

Summer School again - - - teaching again - - - art again - - - so what is new? Well, after four summer courses in "Creative Art" in Toronto, it would be an adventure to see if art in the Christian School is any different from Art in the Public School (wherein lay my former experience). After all, the teacher makes the difference, doesn't she? I mean, if the teacher is a Christian, her subject will be the same no matter where she teaches, won't it?

Mr. Endhoven taught us gently and firmly and gradually I saw how the Christian perspective blossomed fully in his attitude towards art — and his pupils — and his fellow teachers. Before, I learned a great deal about motivation and what to expect but never, no never, to instruct in a directive manner. Our Art goal seemed to be "therapeutic". We motivated the students' enthusiasm and then let them "express themselves". Under Mr. Endhaven's guidance, I saw that the goal in Art in the Christian Schools is to help gain a richer, fuller appreciation of God and His creation and how the pupils can praise God in their expression of art.

We learned what to expect from each age group and how to motivate each. We learned the right attitude towards leading a child to new discoveries in their expression when they are ready for it. But above all, we learned that in Art as in all of life, our work should be an expression of praise to God our Creator! In other words, that looking at God's creation, our admiration will turn into adoration!

The Art workshop was not all theory either. One fine day we went to Albion Falls to do some "on-the-job-training". In spite of the heat, we all enjoyed finding an "ideal" view in our "view finders". Then the seemingly insurmountable task of portraying our "ideal" on paper with charcoal! One really appreciates what your students go through when we as teachers stand in their shoes for a while!

During Art appreciation time we enjoyed film strips of Eskimo Art. A filmstrip on the "Old Masters' was quite a contrast to one from "The Group of Seven". Due to the informality of a worshop, we could freely discuss our ideas during these filmstrip periods.

I consider this worshop to have been well worthwhile and I am happy to have sat under the direction of such a straightforward, honest servant of God. In spite of the fact the instructor kept his own talents from overpowering us — I suspect if he had wanted to, he could have really shown us what an accomplished artist he is — but that was not his goal in life.

In closing, I would like to thank Mr. Endhoven for taking time to be with us during these two weeks. I am sure we all feel more confident about embarking on our Art courses this fall due to his instruction and I feel that my own personal life has been enriched by his influence during these days.

Mrs. C. Scheele.

Rev. Uittenbosh Chaplain of the Montreal Sailors' Institute

From a report to classis Eastern Canada we quote as follows:

In the 107 years of its existence, the Montreal Sailors' Institute has had three chaplains, two Presbyterians, each serving some 50 years, and one Anglican.

Effective September 15, 1969 I expect to become the fourth chaplain to be officially associated with the Montreal Sailors' Institute.

In 1862 the Montreal Sailors' Institute was founded as a Protestant "Church, Home and Club for Seamen". Its aim was to seek the material, social, moral and spiritual welfare of seamen temporarily in the Port of Montreal. Presbyterian theological candidate Mr. John R. Bell became the first Chaplain. He was followed by Rev. Dr. William McLean, a Presbyterian as well, some 50 years later. Rev. Dr. W. McLean retired in 1964 and is presently serving a congregation in the town of Dalkeith in Eastern Ontario.

In 1964 Rev. L. Temple Hill, Minister in the Anglican Church of Canada took over the chaplaincy at the Institute and kept this post for 5 years, during which period the Catholic Sailors' Club and the Montreal Sailors' Institute agreed to combine their activities under the name of MARINERS HOUSE of Montreal. This agreement came into effect in April 1968.

Both of the founding organizations retained their individual identity. The staffs have been merged and Rev. H. J. Wardell S.J. continues as Catholic chaplain (part-time, as he serves as Professor of Mechanical Engineering at Loyola College at the same time), while the Board of the Montreal Sailors' Institute has approached me with the request to become the Protestant Chaplain, taking the place of Rev. L. Temple Hill, who is scheduled to become Hospital Champlain for the Anglican Church of Canada at the Royal Victoria Hospital in Montreal.

It is a distinct honour for the Christian Reformed Church to be requested to become the official, and in a sense the only official voice of Protestantism on the Montreal waterfront, and the strategic significance of this position for our church has prompted me to accept this offer. (The position is an honorary one and does not mean getting on the pay-roll of the Montreal Sailors' Institute.)

In accepting the honour I have been guided by the following considerations:

a. I have found the Board of the Montreal Sailors' Institute to be in agreement with the description of my duties according to my calling as a Christian Reformed Minister and Harbour Chaplain for Classis Eastern Canada and Classis Quinte.

b. I continue to fulfill my duties as Chaplain to the seamen unchanged, which duties could be summarized under these headings:

— Shipvisiting, — according to my discretion
— Hospital visiting
— Funerals
— Religious Services — according to my discretion.

c. By Shipvisiting according to my discretion is meant that I have built up a pattern during the past 4 years and have made quite a number of contacts and wish to continue to serve those contacts in accordance with my calling as a Chaplain.

Because of the appointment as Protestant Chaplain I would not like to feel obligated to visit certain ships of certain companies at the expense of visits to others.

The Board of the Montreal Sailors' Institute found itself in agreement with this stipulation.

d. By Religious Services according to my discretion is meant that I have established a precedent on certain ships by holding religious services on board. This form is often preferred and more effective than the holding of services in the chapel of the Montreal Sailors' Institute.

It is my intention to seriously study and improve the chapel-services, yet I do not wish to feel obligated to have to man the chapel at all times, as I cannot be at two places at the same time (on board and in the chapel).

The Board of the Montreal Sailors Institute agreed to this stipulation as well.

e. I have also made it clear that as a Minister in the Christian Reformed Church I have a prime obligation to the church and from time to time will be called upon to attend functions of our church, whether in connection with my position as a Chaplain to Seamen or not, it is understood that I, at all times wish to honour these obligations.

The Board of the Montreal Sailers' Institute shares this understanding.

f. The most important consideration, however, is that I will now have sole jurisdiction over the Chapel at Mariners House. As Christian Reformed Church we have been offered the free use of an exquisite Chapel, adjoining the lounge in Mariners House, where the Word of God may be preached according to the Reformed view to people from all over the world. What is greater privilege than to be offered a place where the grace and love of God through Christ may be proclaimed in all its fullness?

The value of this offer I judge to be inestimable and it is indeed encouraging to know that the Christian Reformed Church has been requested to take this official place at the Montreal waterfront.

The John Ritchie Bell Memorial Chapel was built in 1954 in memory of the first Chaplain of the Montreal Sailors' Institute.

It is a small chapel with a main entrance from the street and a side entrance from the lounge of Mariners House. It seats 44 people, although I can say with pleasure and gratitude that we have seen as many as 65 people in it. It is furnished in the typical north-american tradition with a centre altar (communion table) and the pulpit to the side. On both sides there are two elaborate seats and kneelers. There is an altar-rail with kneeler in the event people wish to celebrate holy communion. Both rails have a copper sailboat carved in them. A deepblue and silver curtain hangs behind the communion table. A two-feet copper cross hangs in the centre of this curtain. The side-door of the chapel is close to the pulpit and invariably people are found in the lounge listening in, as the service is in progress.

The Chapel is always open for private prayers. The Chapel is always used for funerals of seamen.

The worship service is at 19:00 hours on the Day of the Lord.

"The Lord . . . makes a way in the sea, and a path in the mighty waters."

A NEW SPANISH TRANSLATION OF THE BIBLE

(See the article on front page)

The picture shows 5 persons of the 9-man translation team.

Seated: from left to right: Prof. Sidney C. J. DeWaal, exegetical consultant; Mr. John Beekman, technical coordinator; Prof. Gerald Nyenhuis, exegetical consultant.

Standing: from left to right: Prof. Chester Schemper, project coordinator; Prof. J. J. Pott, stylist.

TEACHERS WANTED

Haney-Pitt Meadows Christian Elementary School

invite applications for the position of

PRINCIPAL

commencing September 1969. The school consists of 4 rooms located in the beautiful Fraser Valley, 25 miles West of Vancouver.

Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

Due to circumstances unforeseen Springdale Chr. School of Bradford, Ont., urgently invites applications for a

TEACHER

in grades 1 and 2. Please contact the principal, Mr. D. L. Witt, R.R. 4, Bradford, Ont., phone 416- 775-2952.

The Duncan Christian School Association is in need of a

TEACHER

for grade 1. Please send applications to Mr. A. Wiersma, R.R. 1, Lakes Rd., Duncan, B.C.

The Canadian Christian School of Jarvis, Ont., with 8 single grades, urgently needs for the coming school year a

PRINCIPAL

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Toronto District Christian High School

WOODBRIDGE, ONT.

requires for the school-year 1969-1970

TEACHERS

in French, Geography & Commercial Subjects.

Please send applications to Mr. W. Griffioen, 93 Caines Ave., Willowdale or phone collect Office 366-6833 or home 221-5949.

DATA CENTRE

August 22-25	A.A.C.S. Study Conference, Edmonton, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".
August 27	Dr. Joel H. Nederhood will speak on "Healing the Generation Gap", in Knox Presbyterian Church, Toronto.
August 29-Sep. 1	A.A.C.S. Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.
August 31	Dr. Joel H. Nederhood speaks on "Before we eat" (a Labour Day message) on the "Back to God" Radio Hour.
September 4-6	Study Conference Chr. Ref. Conf. Grounds, Holland, Mich. Lecturers: Drs. DeGraaff and Zylstra. Some topics as Bolton Conference.
October 4	All Ontario CLAC Study Conference 1969. Dr. John H. Redekop of Waterloo Lutheran University and Dr. Bernard Zylstra of the AACS Institute for the Advancement of Christian Scholarship will be the guest speakers.

John Schaafsma

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WAAROM ZWIJGEN WIJ?

Toen alles in de vlucht naar de maan van stap tot stap verliep volgens plan, toen het televisiescherm liet zien hoe mensen van vlees en bloed op de maan liepen, toen verder kon worden nagegaan hoe het moederschip de module weer oppikte en de twee tesamen de terugreis naar de aarde aanvaardden, was iedereen in spanning overal in de wereld. Wat gebeurde er eigenlijk? Was dit alles werkelijkheid? Leefden we in een droom of beleefden we werkelijk iets, dat alle andere feiten deed verbleken?

Wij mensen wennen gauw aan nieuws. Als wij nu op een heldere avond naar de maan kijken, zien wij hem anders dan voorheen. Vroeger leek de maan een hemellichaam dat buiten ons bereik lag. Nu zien wij hem als een planeet, die geen geheimen meer voor ons schijnt te hebben en wiens bodemmonsters wij in ons bezit hebben.

Is het wonder, dat President Nixon bij hun terugkeer tegen de drie astronauts zei: "As a result of what you have done, the world is closer together. This is the greatest week in history of the world since the creation."

Kijk, horen wij iemand zeggen, President Nixon is dus geen evolutionist, wan hij erkent de creation, de schepping. Dit moge waar zijn, voor zover wij weten is President Nixon een geregeld kerkbezoeker. Tijdens zijn verkiezingscampagne werd hij aangediend als een quaker, die echter geregeld andere kerken bezocht. Maar welke kerken dit ook mochten zijn, hij maakte er blijkbaar zijn wekelijkse gewoonte van om 's Zondags af te zonderen voor de eredienst.

Maar juist daarom vonden wij de uitlating van de Amerikaanse president erg teleurstellend. Want het grootste feit sinds de schepping is niet de landing op de maan, maar de landing van God de Zoon op aarde. Wij willen nog een stap verder gaan. Als God niet in het menselijke geslacht gekomen was en als kind geboren was in Bethlehem, hadden nu de mensen niet naar de maan kunnen vliegen. Het hoogtepunt in de geschiedenis der mensen en in de geschiedenis van de schepping is niet, dat de mensen iets doen of gedaan hebben, maar dat God iets gedaan heeft. Eerst in de belofte en later in de vervulling is God tot ons gekomen en heeft het leven (en de levensontplooiing) weer mogelijk gemaakt.

Misschien zegt iemand wel, dat wij het zo nauw niet moeten nemen. Per slot van rekening is Mr. Nixon geen theoloog, maar President van de Verenigde Staten en wat zijn land gepresteerd heeft in space onderzoek grenst aan het ongelooflijke.

Inderdaad, Mr. Nixon is geen theoloog, maar men behoeft geen theoloog te zijn om Gods werk in ons leven te erkennen. Theologie is niet hetzelfde als christelijk geloof. Zijn wij daarin misschien fout geweest, dat wij theologie hebben vereenzelvigd met geloof en met kerk en met christelijke opvattingen? Wij willen voor niemand onderdoen in onze admiratie voor wat de mensen op de grond en in space hebben gepresteerd met de landing op de maan en wij kunnen ons indenken, dat speciaal iemand als de Amerikaanse president diep onder de indruk was, van hetgeen gepresteerd was. Maar om dit het grootste feit in de geschiedenis te noemen sinds de schepping, doet ons opschrikken. Zijn wij zover verwijderd van wat God gedaan heeft en doet? Heeft ons christelijk geloof en belijden zo weinig impact gemaakt, dat Gods daad eenvoudig wordt gepasseerd als het gaat over wat de mens gedaan heeft en doet?

Als wij het even heel gewoon zeggen mogen: daar staat God met de grootste gift die Zijn liefde ooit kon geven, daar horen wij de echo van Zijn Zoon aan het kruis: "Het is volbracht", daar breekt de hemel open en in een storm komt de Heilige Geest wonen onder de mensen, daar wordt de mogelijkheid geopend, dat de menselijke samenleving, cultuur en kunst, techniek en nijverheid, kan ontwikkelen en opbloeien tot de voleinding. Maar de wereld neemt van deze daad van God geen nota. Daar gaan drie mannen naar de maan en lopen op die planeet — en de gehele wereld houdt de adem in en de Amerikaanse president noemt het de grootste week sinds de schepping, maar God, die dit mogelijk maakt, wordt niet genoemd.

Voelt U — menselijkerwijs gesproken — hoe moeilijk dit is voor God om te verwerken? Voelt U hoe Zijn liefde wordt geschoffeerd? Waarom spreekt Zijn kerk niet op en verkondigt luidkeels, dat dit alles het resultaat is van Jezus Christus? O zeker, niet het enige resultaat, maar zeker een resultaat!

Men maakt in Houston, Texas, plannen voor de verdere ontwikkeling van de ruimtevaart. Nog meer landingen op de maan, en straks naar Mars? Wij weten het niet, niemand weet het. God alleen. Maar wat er ook gebeurt, mogen wij ons langer stil houden of zullen wij het — met gebruikmaking van de moderne communicatiemiddelen — duidelijk zeggen als christenen: ZIE HIER IS UW GOD!

D.F.

★
★ ★

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DE DRAAD KWIJT

De hoofdredacteur van het Friesch Dagblad heeft als historicus een scherp oog voor hoofd- en bijzaken. Hij brengt soms een correctie aan als citaten onjuist worden weergegeven. Hij zet mensen, die graag voor origineel doorgaan, nog al eens in het zonnetje, door aan te geven dat hun nieuwe "vondsten" al te vinden waren in het kabinet van onze voorouders. Bij de huidige theologische discussie hoort men soms de stelling: "Het is niet waar, omdat het in de Bijbel staat, maar het staat in de Bijbel, omdat het waar is."

Echt een zin, zegt het Friesch Dagblad, om iemand er even mee ondersteboven te praten. Het lijkt een masjaal uit een heel oud boek, zó vervuldig en zó diepzinnig tegelijk."

Maar niet oorspronkelijk.

Dr. Herman Bavinck citeerde de zin in 1895 in zijn Gereformeerde Dogmatiek en critiseerde de Duitse filosoof Lessing, die hem in 1780 had neergeschreven.

Als een manco van deze oppervlakkige tijd — aldus Algra — valt te signaleren de vrijmoedigheden, waarmede oeroude wijsheden en onwijsheden als nieuw en oorspronkelijk en bevrijdend worden voorgedragen.

Inderdaad wordt er heel wat als nieuw opgediend, wat slechts plagiaat is. Op zichzelf niet zo verschrikkelijk. Er zijn nu eenmaal een zeer gering aantal originele mensen. Die het wel zijn, vervallen ook nog al eens in uitersten, zodat hun invloed gering is.

Wat misschien erger is, is het ontbreken van critisch denken, critisch nadenken. De neiging om hoeraa te roepen, als er een luide kreet bij herhaling gebazuind wordt, is wel typerend voor de eeuw van welvaart, onderwijs en vroege volwassenheid. De critiek van vooral jonge mensen overspoelt het leven. Maar elke zelfcritiek en critisch denken ontbreekt daar veelal bij.

Wat mij persoonlijk altijd treft is, hoe verstandige, nuchtere mensen zich door bepaalde opvattingen zo gemakkelijk laten opzwepen. Speciaal als het tegen de kerk, de christelijke politieke- en maatschappelijke organisatie gaat. Ineens schijnt, wat jarenlang van primordiale waarde was, van geen betekenis meer. Het kompas laat men liggen en men gaat varen op een bedriegelijk eigen gevoel.

In "De Werkgever", het orgaan van de Katholieke en Protestants-Christelijke Werkgeversverbonden, is een artikel opgenomen van een meelevend werkgever, nu uit het bestuur van de Chr. Werkgeversbond getreden, onder de titel "Is de kerk nog een geestelijk tehuis?"

De schrijver ziet met het oog op wat hij in werkgevers- en werknemerskringen waarneemt — de helft van de C.N.V.-ers pleit voor een fusie met de andere vakbeweging en ziet geen verband tussen geloof en arbeid; maar wel is het zo, dat vroeger óók op de vergaderingen van de protestants-christelijke werkgevers en van de C.N.V.-ers de psalmen Davids luide werden gezongen. Men herkende elkaar daarin — grote veranderingen in de traditionele vormen. Hij kent grote waarde toe aan de beweging van onderuit (conferenties, godsdienstige huiskringen, enz.) en vervolgt:

"Er zijn er die intensief bezig zijn met de relatie geloof-arbeid. Om de eenvoudige reden dat het leven zinloos wordt voor hen, wanneer die verbinding niet te vinden zou zijn. Dit zijn hoopvolle tekenen. Voor een evangelisch sociale beweging? Ik weet het niet. Misschien moeten de confessionele organizaties wel eerst helemaal afsterven. Voor een vernieuwing van de bestaande kerken? Ik weet het niet. Misschien moeten er nog wel meer kerkgebouwen gesloten worden. Als dat allemaal moet dan gaat het toch wel met veel pijn gepaard. In plaats van een vaak wat al te gemakkelijk gehanteerde moker, die zich keert tegen alles wat establishment heet, liever een gebed, dat ik in Psalm 13 vind: 'Hoelang Here? Zult Gij mij voortdurend vergeten? Hoe lang zult Gij uw aangezicht voor mij verbergen?'"

Deze schrijver is een ernstig man, die geen "zware" uitspraken doet over het zijn of niet-zijn van de kerk in verband met vraagstukken als oorlog en vrede en ontwikkelingshulp, proclamaties waar sommige professoren zo scheutig mee omspringen. Maar die zich zelf toch tot de geestelijke "zwervers" acht te behoren. En die op zoek is naar plaatsen, waar men elkaar, waar vooral God zich laat ontmoeten.

Er zijn er veel. Teveel — zo zegt hij — die de draad kwijt zijn. Niet alleen de draad tussen geloof en arbeid. Maar ook inzake de "inhoud" van het geloof, door de verticale band om te buigen naar de horizontale. Als men zo het geestelijk leven ontmythologiseerd heeft en de gemeenschapsband verslapt, roept men om allerlei hulpmiddelen, die tot herstel moeten leiden van hetgeen men zelf heeft afgebroken. Dan komen oude filosofieën als van Lessing weer opgeld doen of de oude ethische theologie van de Groninger school. Worden de psalmen Davids niet meer gezongen.

Daarom is het verblijdend, dat in de kring van het C.N.V. de fusie-boot met de Roomse en Socialistische vakbonden door de nieuwe voorzitter de heer J. Lanser wordt afgehouden. Wel samenwerking, geen eenheidsvakbeweging. Ook het nieuwe visie program geeft een duidelijke grondslag aan voor de arbeid van de Christelijke vakbeweging, alleen... inwendige evangelisatie is bij het C.N.V. even nodig als een arbeid naar buiten tot verbetering van de maatschappelijke structuur. Te veel van zijn leden zijn enkel "brood"-leden, geen bezielde christen-werknemers. Indien dit niet verandert, zullen de weerstanden tegen een opgaan in een Rooms-socialistische vakbeweging verslappen en practische overwegingen tenslotte de doorslag geven.

* * *

In deze uitzonderlijk warme zomer (temperaturen van boven de 30° C. (86° F.) en onweersbuien zonder dat er een koude periode op volgt, gaat ook de op dit gebied nogal conservatieve Nederlander uit zijn schulp kruipen en het grootste deel van de dag buitenshuis, hetzij in de tuin, op het water, op het strand of in bosrijke streken doorbrengen. De bouwvakken, die hun vakantie in het laatst van juli en 't begin van augustus genieten, hebben jaar op jaar pech gehad met het weer, maar kregen ditmaal volop zon en warmte.

Ook de buitenlanders kwamen op ons koele Noordzee-strand af, zodat geen kamer meer vrij was en de campings de gasten niet konden herbergen. En dat, nu Nederland geen goedkoop vakantieland meer is. Landen als Oostenrijk, Spanje en Joegoslavië, waar het verblijf veel goedkoper is, trekken dan ook duizenden Nederlanders, Europa begint in dit opzicht (zelfs communistische landen als Tsjecho-Slowakije, Hongarije, Roemenië en Joegoslavië inbegrepen) op een eenheid te gelijken. De grenzen hebben nog wel afsluitbomen, maar zijn zonder veel red tape te passeren. Trein, vliegtuig, auto en bus maken het gemakkelijk om kortere of langere afstanden af te leggen, al — en dit is een triest verschijnsel — vraagt het verkeer telkens weer slachtoffers. Soms door eigen schuld, zoals toen een bus met Nederlandse toeristen door een verzuim van de chauffeur in Dinant de Maas inreed en 21 mensen verdronken, soms op onverklaarbare wijze. Ook het zwemmen in zee vraagt elk jaar weer talrijke slachtoffers. Meer dan ooit wordt er thans op aangestuurd dat de kinderen zwemmen leren. Tot in de uithoeken van ons land worden zwembaden gebouwd. In de internationale zwemsport heeft Nederland tal van jaren (wat de dames betreft!) aan de top gestaan, maar ondanks dat verdrinken er nog steeds vele mensen, omdat ze of te onvoorzichtig zijn, of in het geheel niet kunnen zwemmen.

Het toeristenverkeer is voor elk land een belangrijke bron van inkomen geworden. Het is mij een raadsel hoe men het kan meten, maar de statistiek zegt, dat het vorig jaar Nederlanders meer uitgegeven hebben in het buitenland, dan buitenlanders in Nederland inbrachten. Die "betalingsbalans" klopte dus niet. Of de echte betalingsbalans klopt, het budget in evenwicht is en welke de perspectieven van het regeringsbeleid zijn, vernemen we op de snel naderende derde dinsdag in september, nl. 16 september, als de Kamer door de Koningin geopend wordt. Wie er geen kennis meer van nemen zal is Mr. G. A. Diepenhorst, oud-lid van de Tweede Kamer, vader van prof. dr. J. A. Diepenhorst, die op 80-jarige leeftijd overleed.

Misschien dat de Troonrede nog een laatste afscheidsgroet brengt aan de Papoea's van West-Irian (vroeger Ned. Nieuw Guinea), waar de volksraadpleging onder toezicht van de Verenigde Naties tot aansluiting bij Indonesië leidde. De Verenigde Staten van Amerika vonden ook dat het koloniaal bestuur van Nederland zo snel beëindigd moest worden. De Papoea's weten nu pas wat echt koloniaal bestuur onder een militaire dictatuur is.

Wat zij Shakespeare ook weer? Things had begun make strong themselves by ill. Ook in de staatkunde!

Cn.

FRIGHT AND CHALLENGE

While on a holiday trip we found ourselves on a Saturday night in a little village in the state of New York. The next day we wanted to attend a church service and although the village had several church buildings, there were not many services planned, but this may be due to the vacation season. We found one in the Methodist church, which at that time held combined services with the local Presbyterian church. The audience consisted of about thirty people, of which five were men and the rest elderly ladies. The sermon was well presented and the minister was a good speaker, but the speech had hardly any message. If this was the kind of preaching these people were receiving every Sunday, it is not surprising that so few people attended this church.

Now this happened three days after the astronauts had splashed down from their trip to the moon. We could not help but keep thinking about this a little further. At a moment when the entire world is in a kind of tension, when people around the globe are all deeply impressed by the performance of the moon landing, when everywhere man is convinced that the development of technology and science brings about a change in the history of mankind, the church has nothing else to present than an irrelevant message, of which it does not make any difference whether you hear it or not.

This is not meant as criticism on that particular church in the state of New York. What we heard there can be heard all over the continent and it makes you wonder whether the christian church is aware of what is going on around her. Do we sufficiently realize in what stage of history we are in? It seems as if we are turning a page in the development of mankind. To mention a few things: The race riots are not only an expression of a few hot heads, but they signify that the time is past that the white man could dominate the world at the expense of the black man. The rebellion at several universities is not merely an action of a few disappointed students, but rather a symptom that the younger generation does not want to walk in the traditional ways of the former generation. Even in the christian church a way of thinking is creeping in, which makes many doubt whether the old traditional dogmas and confessions can be maintained.

The whole picture of the society in which we live points into the direction of a radical change. We have reached a new era. The close observer will notice that this change not only takes place in science and technology, but also makes itself felt in every sphere of life even in the relationship between parents and children. In fact nothing is left untouched and it is understandable that some say that we have to make inventory even about our so called "spiritual values". On the one hand we are treated most generously (think about the comfort and the possibilities which are ours in this time). On the other hand we are supposed to follow the developments and to master them, which goes with such a speed that many become confused and are in danger of losing sight of their purpose of life.

In this complicated situation we, as Bible-believing christians, have to find an answer. Not in the the first place for the sake of society or even for the sake of our children or our very personal peace of mind, but in the first place for God's sake. The Lord Jesus Christ was never stuck for an answer as to the time in which he lived. We as His followers should not become stuck either.

The solution cannot and may not be found in weakening the truths of our faith by bending backwards to the thinking of the world. Jesus never compromised. He did point to the original will of His Father, even to the point that He sounded revolutionary, but He never compromised.

Neither can the answer be found in a withdrawal from life so that the relationship with God dwindles down to a personal relationship between God and one's soul. Certainly there should be a very personal relationship. One has to know Jesus Christ very personally as his Redeemer and God very personally as his Father, but at the same time we must realize that the Bible teaches clearly that out of God, through God and unto God are ALL things. The entire cosmos exists merely for the sake of God.

It may very well be that the world lives as in a cave, as someone has said. God shines with His light into the cave, but since we have turned our backs to God we are only able to see shadows. What we see without faith is not reality but the bended figures of the shadow. Only if we turn to God (conversion) are we able to distinguish between reality and shadow.

It may very well be that many ideas and principles have to be revalued and that we have to get rid of some convictions, in order to see that we ourselves and that the entire world exists because of God, for His sake and for His plan. God is the only One who really matters. His Name is the only Name which remains, for ever. His plan will be fulfilled to its smallest detail. Everything, even our salvation is accomplished for the sake of God.

This goes against our very nature. By this nature we are selfish, hoping for a better life hereafter.

It is not by chance that we live in this age. It is as it were a challenge of God that now, at this moment and in this development, we may think and speak with God in mind, with God as the very centre of our being, whether this be a moonlanding or helping an underdeveloped nation or in the relationships in marriage and family. Do we live for God and is He the aim and the very centre of our being? Is He the goal of our theology and technology?

Without faith in God it is frightening to live in 1969. But with God in mind and with Him as the single aim, it is great and the development cannot go fast enough in order to reach the ultimate goal which God has set for the world and for mankind.

D.F.

A Minister to Seamen Reports:

COATING THE COASTLINE WITH WELCOME

The barreness and inhospitality of our coasts, in former times by sailing people so often experienced, has changed for the better. There are no natives anymore with clubs, no traps luring the guileless to death; on the contrary . . . . for the ships there is one long string of good ports, which from San Diego to Port Alberni embellish the in itself wonderful coastline of the West.

And for the people . . . ? To find that out was exactly the purpose of our May-June trip, to see whether ports were as friendly to ship-crews as they are for the vessels: places of relief and restoration after hard month's work, supply-stations in moral and spiritual respect. In addition, our calls had as final goal that of the ministry to seamen: a whole coast, coated with welcome for strangers who happen to be close to our homes. As for the first object. Oregon- and California trails bore fruit also for those who were among the first to open the West.

The 'Coat of Welcome'.

It is a pleasure to write in particular about a special form of welcome found along Oregon-and-Washington-coasts, characteristic for the warm atmosphere that prevails in part-cities here. Call it the "People's Welcome for strangers'.

Let's take for instance the Seamen's Center in Coosbay, Oregon, where 15 churches work together, whose members serve in turns to entertain seamen in evening-hours. From 6-11 P.M. and every day of the week the Center, in the middle of town, is open. The Volkswagen bus is busy as a bee to bring visitors in and out. (500-1000 miles per month). It is made available without cost by a local V.W. dealer, who also takes care of maintenance and replacement every fourth month.

Many other chores are also on voluntary basis: the Director only gets a small compensation money-wise to cover expenses as chauffeur and supervisor. This extensive volunteer-effort works in many directions. The whole town integrated seafarers into its life, and these, as 'tourists' for awhile, became increasingly good customers of the shops. The telephone, orignially put up for safety reasons — to call police (sic!) — proved instead to be an asset in helping make arrangements for people inviting seafarers to their homes. Besides, the name of the town has gone over the ocean as a good one and the image of the U.S. is built up by it.

After six years of existence an early token of adulthood is it, that the Center is direct responsible for the 'birth' of two other Centers, in Eureka and Bellingham, while indirectly its example stimulated the opening in Vancouver, Wash. and in Longview. New Testaments in many languages are kept in stock. We read in a report, that "the first 'language' to disappear completely was the Serbo-Croatian, the tongue of Yugoslavia, where printing and distribution of the Bible has been almost non-existent. Another very popular language is Korean."

Coosbay's Center had 6500 seamen-visitors last year. The budget was $3172.50. ($1500.— given by churches and Comm. Fund each) A 6 X 4 ft. cabinet displays proudly many presents as token of appreciation: fine Japanese dolls, small laquer treasure-chests, ivory inlaid items, all speaking a colorful language about gratitude. When at the end of the year a banquet brings hosts and hostesses of that year together, the number in 1968 was . . . 350. A 'people's Center for mariners!

We elaborated a little. Coosbay stands with its 'Coat of Welcome' for many other enterprises in cities like these: Vancouver, B.C., Port Alberni, Seattle, Portland, Tacoma, etc. where the same spirit is alive. Surely it is not here that a legend like that of the Flying Dutchman with his doom could emerge! The whole Westcoast has a good name among crews of various stock. Northwest . . . and Southwest; the last one, however, has a problem and we quote a minister about that:

"Nobody ever asked us to do something for seafaring people."

The quotation sums up the reaction of many people we saw in California. There is action in San Francisco (Scandinavian, Cath.) and in Los Angeles (Scand. Episc. and R. Cath.) but in neighbouring ports, clustering round two metropoles, most of the people never had been contacted and knew therefore nothing about 'dressing' of the port to make it a little more human. The desert of the sea often gets an extension on land, where docks, as soon as work is over, are as void of life and hospitality as the watery plains of the oceans. Even transportation for getting away is difficult; signs, tokens of concern, are seldom seen in dock-area's.

Turning to those, who are 'eyes, ears and mouthpieces' of the community, we found interest and, almost everywhere, readiness to step in. "What can we do?" — "How can we come in contact?" — "What about the language-barrier?"

This last problem, often the first to be heard, is not as serious as it seems. Seafarers are not sold on words and we can talk to them with what we do. In the Bible is it the Book of *Acts* which reports the spread of the gospel the world over. Japanese, Chinese, Hindustani, Latin Americans, etc. they all understand the language by acts of friendliness, by eagerness of service.

The real problem in California is not so much the newness of ports as well the many new people who have not settled. Most of these have not found themselves a safe harbour, how can they be expected to care for other ones in the same condition or even know about them.

The ministry to seamen with constant communication-problems faces here its hardest task: to get through to the communities. Compared with New York, California has as many millions of people, but not the traditional interest in shipping and the long history of concern for the natives of the sea as yet.

Potentially, however, there is good hope for the future. In the light of the variety of other church problems I was happy with the response I met, when speaking in behalf of the sea-parish.

San Diego responded very well; so did Bellflower, Lakewood, Huntington-Beach, etc., suburbs in the vicinity of Long Beach. More northern cities like Stockton (700 ships per year), Sacramento (160), Oakland (330), Alameda, etc. were not so aloof as would be expected in such places. Long Beach itself (2500), with a fast growing port did not dodge either. The first 'seat of Lot' has been put here in the gate, a trailer!

Speaking of the tenthousands of seamen making calls in the 25-30 seaports of the Westcoast, all of whom are living in ships as we do in houses, we can envision one great Parish of the Sea, the borders whereof are following closely the (un)broken coastline for more than 1500 miles. And when we look to those, who seek to serve these seamen, we can, by way of expressing, speak of them as belonging ideally to one Holy See, the See of Lot, who was among the first to harbor incoming strangers. As nephew of Abraham, Father of many nations, he set an example long, long ago. This is "written in the Scripture, written to teach us, in order that we might have hope through the patience and encouragement of the holy pages. Romans 15:4. With this in mind, let us go on in . . . .

"Coating with Welcome the coast
of the West.
As we want to be treated, let others
be blest,
Who, sailing the oceans, belong
to the sea
But need the 'Good Message' as
also do we."

(Rev.) J. Wristers,
Ministry to Seamen.

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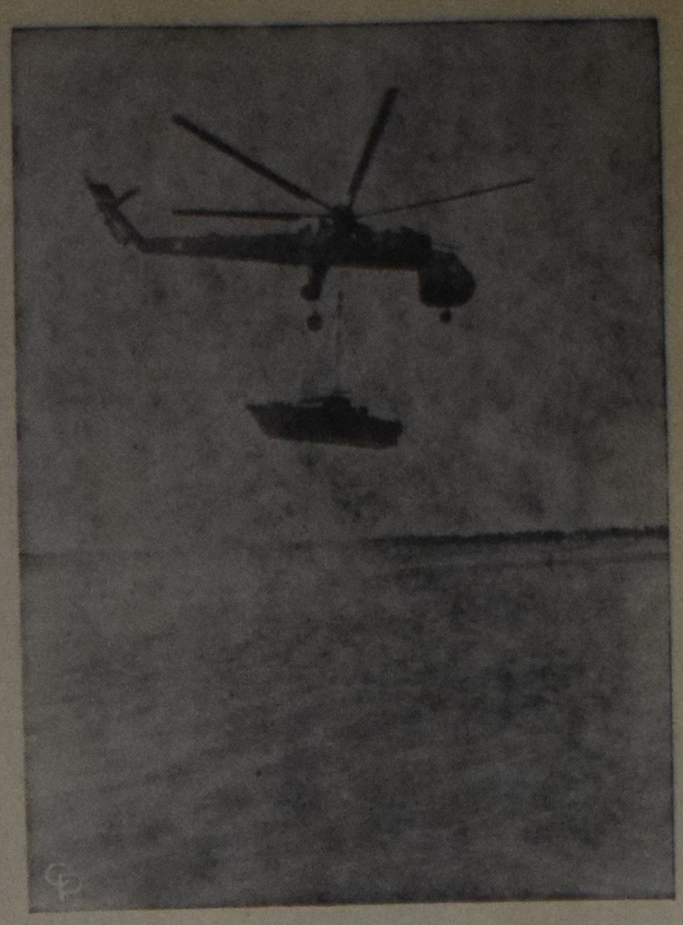


SKY FERRY—Getting greater mobility for the fast, light river boats, an Army flying crane carries a Navy patrol boat to a place where it is needed in Viet Nam.

DE BESTUURDER TROF GEEN SCHULD

door Arie Dof

(Herdruk uit "Arie en Katrien in Canada")

Volgens de verhalen, die men in de immigrantenwereld hoort, zijn de Hollanders de beste chauffeurs, die in Canada rondrijden. Zij zijn nooit roekeloos, rijden nooit te snel, nemen nauwgezet alle verkeersregels in acht, kortom, ze zijn heren en dames in het verkeer, de voorbeeldige weggebruikers.

Wie dit eenmaal weet, kan zonder verdere moeite en inspanning zijn oordeel uitspreken over alle verkeersongevallen en -overtredingen, waarbij Hollandse immigranten betrokken zijn. Dat is gemakkelijk, en het is te betreuren, dat rechters en politieagenten het zich zo onnodig moeilijk maken in dergelijke gevallen.

Verleden week is Jacob Boom tegen een naamgenoot opgereden. Toen ik hem gisteren leunend op een wandelstok vanwege zijn ontwrichte knieschijf in zijn voortuintje aantrof, sprak ik hem deelnemend aan over het ongeluk. Met een verongelijkte stem vertelde hij, dat hij op een der hoofdwegen een spelende hond had willen vermijden en in zijn ijver om zulks te doen tegen een boom was geslagen met zijn Ford. De remmen hadden niet goed gewerkt, maar dat was niet belangrijk. Hem trof geen schuld, want in de eerste plaats dienen geen loslopende honden op de rijweg toegelaten te worden en in de tweede plaats weet iedereen toch wel, dat bomen langs de weg moordenaars zijn.

Heel wat ernstiger was het ongeluk, dat buurman Mol verleden jaar overkomen is. Ieder weet, hoe snel de buurman met zijn Volkswagen langs wegen en straten pleegt te suizen. Dat hem dit eens zijn rijbewijs heeft gekost heeft hem niets geleerd, omdat de wettelijke macht in dezen volgens hem onrechtvaardig was opgetreden.

Met grote snelheid naderde hij een verkeerslicht, dat rode stralen uitwierp in zijn richting. Mol zag het rode licht niet en stak in stevig tempo de kruising over. Hij kwam echter niet ver, want een grote Buick met een dame achter het stuur was juist bezig hetzelfde te doen in Westerlijke richting; de Buick met dame had voorrang.

Het resultaat — U raadt het al — was een ferme botsing. De grote Buick reed bijna over het Volkswagentje heen en Mol werd zover weggeslingerd, dat hij vlak voor de deur van de open drogisterij op de hoek terecht kwam. Dit was een gelukkige omstandigheid, omdat de drogist meteen eerste hulp kon toepassen en verbandgaas en watten bij de hand had voor de deerlijk gewonde buurman. Mol was tien minuten buiten bewustzijn, hetwelk, gezien de situatie, ook gelukkig mag heten, omdat de betrokken dame in haar rechtmatige woede vergat een dame te zijn en de verongelukte Volkswagenbestuurder met een stroom van scheldwoorden en onheuse opmerkingen overlaadde.

Mol werd door de ambulance weggevoerd, en zijn auto, die er uit zag als een lekke accordeon, met een kraanwagen. De Buick zag er ook niet nieuw meer uit, maar verzekering dekte alle schade.

De derde dag na het ongeval heb ik mijn buurman in het ziekenhuis opgezocht. Hij had al weer heel wat praats.

—Dat ongeluk had niet hoeven te gebeuren, Arie, zei Mol, —als . . .

—Stil maar, sprak ik medelijdend, omdat ik wel wist wie de schuldige was en niet gekomen was om de pijnlijke confessies aan te horen.

—Waarom? antwoorde het slachtoffer strijdlustig: —Dat ongeluk had niet hoeven te gebeuren als die juffrouw in de Buick maar uitgekeken had. Vrouwen achter het stuur, daar komen altijd ongelukken van. Het moest verboden wezen. Vrouwen missen op critieke momenten alle doorzicht. Ze hebben niet genoeg reactievermogen. Op het ogenblik des gevaars beginnen ze te gillen en steken ze hun armen in de lucht. Dan sturen ze niet meer. Dat is verkeerd. Dat heeft die Buickmevrouw ook vast en zeker gedaan. Bovendien, een van de eerste verkeerswetten is, dat je als chauffeur altijd moet denken, dat alle andere chauffeurs gek zijn en dat je dus van alles van ze verwachten kunt. Het was fout van die dame, dat ze mij voor vol aanzag.

Dit laatste was ik met de patient eens, maar aangezien ik niet debatteren wilde, liet ik Mol maar praten. Het bleek, dat het hem als man ook zeer dwars zat, dat hij door een vrouw gevloerd was . . . .

Toen Klaas Barkenmeyer nog niet zo lang geleden in Canada kwam, kon hij niet chauffeuren. Daar hij echter niet zonder auto kon, heeft een hulpvaardige kennis hem de eerste beginselen van de rijkunst eigen gemaakt. Het ontbrak Klaas niet aan de nodige 'feeling', weshalve de leeraar hem na drie lessen volleerd verklaarde. Helaas had Barkenmeyer geen onderricht in het achteruit rijden genoten, en dit werd hem noodlottig. Zijn garage bevond zich aan een laantje achter zijn woning. Aan de overzijde van het laantje trof men kippengaas aan als afrastering van achterbuurman's tuin. Klaas kon zijn auto wel in de garage krijgen, maar niet er uit. Het gevolg was, dat de wagen deuken ging vertonen. Erger was, dat de achterbumper op een morgen achter het gaas bleef haken, waardoor de bestuurder, die niets merkte, de gehele afrastering met zich meevoerde dwars de stad door tot grote vreugde van allen die het zagen.

Eerst toen een agent hem een bekeuring van tien dollars uitreikte vanwege het op ongeoorloofde wijze vervoeren van een lading, begreep Klaas wat er aan de hand was. De vertoornde achterbuurman eiste twintig dollars schadevergoeding.

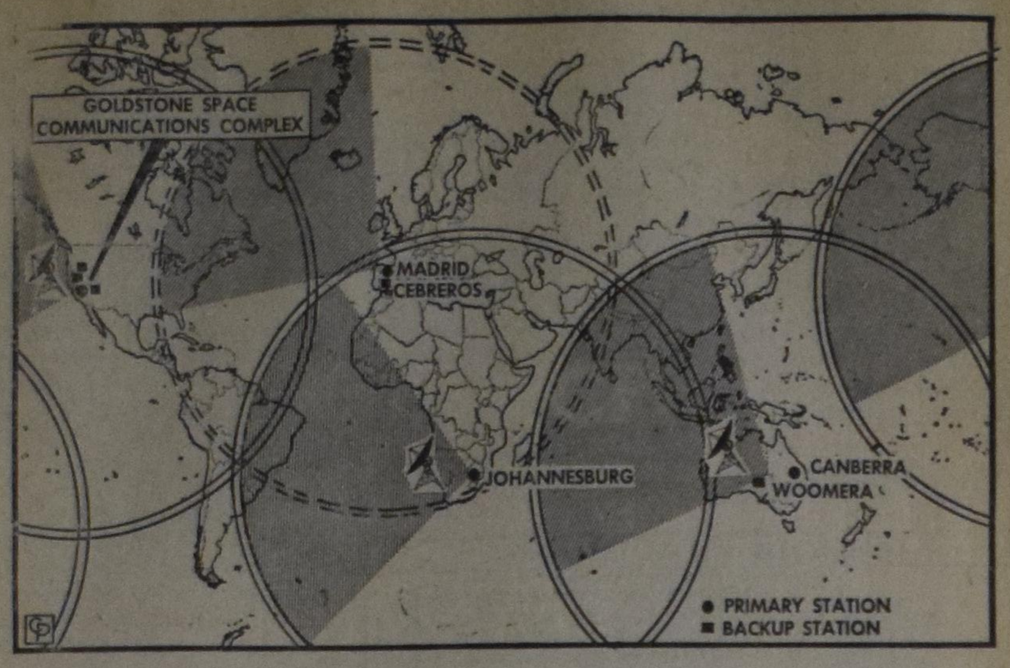
Volgens het slachtoffer was het gemeentebestuur aansprakelijk; de achterlaantjes behoren breder te zijn. Zulke wantoestanden zou je in Nederland niet aantreffen . . . .

Gisteravond had ik nog ergens een boodschap. Mijn oudste zoon bracht me in de auto naar de plaats van bestemming. We moesten midden door de stadsdrukte heen.

Mijn chauffeur had alle aandacht voor een paar aardige meisjes op het trottoir, en merkte daardoor nogal laat de auto voor hem op, die langzaam ging rijden om linksaf te slaan. Hij remde uit alle macht. Net op tijd. Met een schok vloog ik vooruit, maar voordat ik mijn vlucht kon beeindigen, voelde ik een tweede schok: de auto achter ons was met een klap tegen onze bumper opgereden.

Wij de auto uit, en in mijn beste Engels heb ik de verbouwereerde Canadees, die achter ons gereden had, verweten, dat hij niet kon rijden en dat hij beter thuis had kunnen blijven en dat hij betalen moest. De achterbumper van onze goede auto beschreef de letter S. Ieder rijdt ook maar tegenwoordig.

Toen ik Katrien verslag deed van het gebeurde en haar wees op het onverantwoordelijke rijden van de andere chauffeur, zei ze, dat we ware zonen van Adam waren: de schuld ligt nooit bij ons.



MARS FLYBY—Here are the nine stations on four continents set up to track the Mariner 6 and Mariner 7 flying by Mars—to within about 2,000 miles. There are eight 85-foot dishes and one 210-foot dish (Goldstone). The Mariners will be sending back information till Sept. 4, or one month after the flyby.

It's for the birds

by H. GEORGE FRANKS, M.B.E.

Some birds and animals seem to have a much better life nowadays than they used to have. A month ago I mentioned the specialized Dutch industry which provides a wide range of delicacies for all sorts of creatures. In this article I want to point out that the Dutch also believe in providing homes for birds as well as epicurian menus.

It is the custom in Holland, as in many parts of the world, to provide small bird boxes in which the birds at certain times of the year can feed or build their nests. These, however, are by no means numerous, and in the past few years many of the birds which had been making annual visits to this country have been staying away, presumably because they found difficulty in either making or keeping their nests.

Bird-lovers in Holland — and there are a great number of them — have accordingly been providing homes in the form of wooden covered boxes fitted to trees in the large tracts of wooded areas, especially in the nature reserves. On the whole, these have been successful in encouraging the birds to come back to Holland, — and the same pairs even return year after year to the same nest. Although there are disadvantages, many birds seem to appreciate human kindness in providing free accommodation which is even protected from the natural enemies of birds. About 92% of these free lodgings are now occupied every year, and the number of empty bird apartments is decreasing steadily.

Each of these boxes, moreover, is carefully watched by groups of local bird-lovers, especially young people who find it a fascinating hobby to keep detailed records of dates, numbers, varieties and bird habits. The largest national parks have well-trained and enthusiastic bird-watching and bird-protecting groups, the members of which personally "adopt" two or three of the boxes and their feathered inmates.

It was found, however, that wood is not always the best material for these pre-made bird homes. It rots fairly easily, it harbours insects, and needs a good deal of maintenance. So the lastest plan of the Dutch bird-lovers' organizations is to install plastic bird homes as an experiment in different parts of the country. This spring several hundreds of these have been fixed to selected trees in the areas usually visited by the birds, following a trial run last year when only a few dozen were put out. That preliminary test seemed very successful, for all the plastic boxes were occupied not only during the normal breeding season but in many cases even throughout the winter, — the birds evidently greatly appreciating man's thoughtfulness in providing free protection from wind, snow and frost.

Careful study was given to the size and shape of these plastic homes. A minimum floor-space, height and depth was worked out, and even the weight of the expected birds was taken into consideration when deciding on the thickness of the plastic floor and walls.

Plastic has, of course, great possibilities. It can be given greater variety in appearance and construction than wood; it can be given colours which will attract particular types of birds; it needs practically no maintenance; and it is easy to transport and hang in position.

It is not yet known whether the birds are fooled into believing that their free home is really part of a tree, or whether they find that plastic interiors make it easier to build their nests and rear the chicks. But so far it would seem either that the birds are very happy with their empty quarters and take pleasure in furnishing them with leaves and twigs, or that they are so anxious te settle down in the breeding season that they take the first place available.

The strange thing is, too, that almost all varieties of birds use the plastic boxes, especially those which normally have to look around for a tree trunk or drain pipe with a small hole in it through which they enter and leave in complete security. A plastic cylinder with a hole in the front and a protecting roof-flap seems particularly popular with the small birds like this, while even artificial plastic flower-pots are liked by some of the birds.

It is too early to say definitely that these plastic bird-boxes are better or more popular than the wooden ones. But after studying the reports received, the makers of the plastic homes are still researching to find better or more suitable forms of plastic for birds which are really fussy.

(Radio Nederland)

CZECHS AND SPANIARDS, GLASS BLOWERS OF MEDICINE HAT

by LYN HARRINGTON

(Canadian Scene) — The success story of Czech-born John Furch is much like that of his adopted city, Medicine Hat, Alberta. His glass-blowing has grown into a stable little industry employing ten workers, and his products are distributed aross Canada. Like the charming little city in which it is located, Altaglass has risen above minor depressions and disappointments.

John Furch and his daughter, Margarete, got out of Czechoslovakia before the Second World War. They settled in England for eleven years, where Mr. Furch carried on his trade, and Margarete married Leslie Stagg, a glass-blower. All three were induced to come to Stratford, Ontario, by the prospect of a new factory. Unfortunately the coal-gas and propane gas was not satisfactory. After a year, the glass-blowers parted company with their sponsor.

An unlimited supply of cheap natural gas in the West lured them to Medicine Hat where they started all over again in 1950, the two men mixing and melting, blowing and shaping the molten glass, while Margarete kept the accounts and packed the shipments. Gradually Canadians and tourists recognized the bargain in the low cost of this hand-crafted glassware — mugs and pitchers, graceful swans, perky ducks, or fish in interesting hues.

But the secret of success lies in the formulas — the exact proportions of silica, potash, metallic oxides and chemicals needed for various colours. It was a blow to find trusted employees going off with the formulas to start their own factories in competition. Then came a great change. Altaglass made contact with a small group of glass-blowing Spaniards who were out of work, except for housepainting. Like many other Spaniards, they had gone to France after the war. Then they were brought to Canada, but their sponsor failed financially. They were as delighted to discover John Furch as he was to find them. He knew what it felt like to be left in the lurch in a new country. Together, they have built up the industry to the point where Altaglass can now consider exporting.

Another happy development is that the second generation of the Spaniards worked in the glass factory to put themselves through university. Two young blowers are now high school teachers. They helped Altaglass to grow commercially. Now the're helping young Canadians to grow mentally.

FROM THE BOOKSHELF

Herman Hoeksema,

BEHOLD, HE COMETH.
An exposition of the Book of Revelation.

Reformed Free Publishing Association, Grand Rapids.
726 pp.; $9.95.

A new and solid commentary has been added to the list of the Reformed expositions of the last book of the Bible: in a way it may be considered to be the swan-song of the well-known preacher of the Franklin Street Protestant Reformed Church of Grand Rapids.

Although eschatology is one of the most neglected areas in Reformed Dogmatics, we had some good expositions of the Book of Revelation: in the Dutch language S. Greydanus and J. H. Bavinck left the traces of their own personalities in their still worthwhile expositions: Greydanus the faithful, accurate exegete; Bavinck the visionary missionary.

Prof. K. H. Miskotte delivered his glowing visions of this apocalyptic book in the winter of 1943/44 in incomparibly beautiful style, published in 1945 under the title "Hoofdsom der Historie"; and the most-learned 'layman' D. J. Baardslag published his very interesting study "De Open Hemelpoort" at about the same time. Also prof. J. de Zwaan published his exposition, and I almost forgot the still worthwhile sermons of dr. J. C. de Moor: "De hemelen geopend".

In the English language the number of expositions has been called 'almost numberless' and I mention only the well-known exposition of dr. W. Hendriksen "More than Conquerors" which has been translated into Dutch under the title "Visioenen der Voleinding".

Now we have before us the voluminous posthumous study of the late rev. Herman Hoeksema who in his lifetime was one of the great men of America's pulpits. In the preface of the author's son (rev. Homer C. Hoeksema) we read: "The author loved to preach and teach from the Book of Revelation, perhaps more than from any other book. Twice during his long service as pastor of a large congregation he preached through the entire book. — His sermons were delivered with a warmth and fervor which kept a large congregation at spellbound attention Sunday after Sunday."

The book before us, however, containing 53 chapters, is more than a collection of sermons: each chapter is marked by a solid exposition, although not in the form of a verse-by-verse explanation.

The method of explanation is, in my view, a sound one; the author rejects in clear terms all methods which have been applied as a kind of Procrustes-bed, stretching the meaning of all texts according to the preconceived notion of the exegete; more than once he shows the failures of the church-historical, the futurist and the praeterist method of interpretation, and he writes: "What must be considered the correct method of interpretation must be determined by the contents of the book itself" (p. 3). And also: "At no time does the book present the chronological order. The element of time is wanting. John merely perceives the different scenes, and he relates those scenes as they are held before his vision. — History repeats itself. And in that ever-repeating history you will see the recurrence of the scenes pictured on this screen. Only you must remember this, that they develop and repeat themselves with ever increasing force and vehemence, till finally Christ shall come to establish His own kingdom forever and in perfect righteousness." (pp 152, 153)

This does not mean, however, that the author does not find in this book real information on things to come. Especially when he explains the contents of the chapters related to the realm of the Antichrist, the fall of Babylon and the great war of the Gog and Magog, he pictures events in rather concrete forms which are still to come, and he even ventures to write: "If we ask when Christ shall come for the second time, the answer of our text is that He shall come on the scene of one of the most tremendous battles that has ever been fought in the history of the world." (p. 629, on Rev. 19:11-21)

The book does not only contain exegesis; we find also some dogmatic excursions, e.g. a kind of Theodicy (p. 216) and the author's view of the future of Israel in a bird's eye view of Rom. 9-11 (pp. 251-153).

Although the style of the author sometimes lacks conciseness, and although he — in my opinion — is sometimes too hasty in declaring: "It is most clear that . . .", the book as such is not only most interesting, but also most edifying. Sometimes the author offers an exegesis which is of surprising freshness, e.g. when he writes on the 'third part' in Rev. 8 ("rather than saying that one-third means the smaller part over against two-thirds which are not affected, I would say that one-third signifies just a little more than one-fourth which is always affected") or on the tails of the scorpions in Rev. 9 ("They are the spirits of pessimism; and after men have followed their inspiration, they find that their end is more bitter than death itself." (pp. 307, 320)

It goes without saying that some parts of the exegesis of rev. Hoeksema are disputable. But in our time of many worthless paperbacks, — in our time of a hasty t.v.-viewing generation, — in our time in which the question is so very relevant: where can I find a good book? — I would like to recommend the lecture of 'Behold He Cometh'.

Although a book of great study it is written in a readable form; and the wish of the son of the author is proper: "May the Lord so bless this effort and sanctify this explanation of the last book of Holy Writ to the hearts of the readers that we may look more earnestly for the coming of the Lord."

L. Praamsma.

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September 11	September 5	September 3 noon
September 18	September 12	September 10 noon

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RADIO NEDERLAND, P.O. Box 222, Thornhill, Ont.

WAT GAAT DE TOEKOMST MET ONS DOEN?

Tot in onze dagen gaf de fysica de hoogdtoon aan, maar nu komen wij in het tijdperk van fysica EN biologie, vermoedelijk zelfs eerst de biologie. Wij spreken graag van het ruimtevaarttijdperk, maar het opzienbare van de ruimtevaart valt in onze tijd, de toekomst zal er nauwelijks verbazing voor over hebben. Onze huidige verbazing over de ruimtevaart zal zich verplaatsen naar de biologie. Immers: een ieder voelt zich persoonlijk betrokken bij bereikbare mogelijkheden als: het stoppen van het verouderingsproces bij mensen; intelligentiepillen; immunisatie tegen ziekten; onderwijs via slaap; invriezen van mensen, etc. De tekening toont aan dat al deze dingen in de nabije toekomst mogelijk worden. Voor een deel zijn de kiemen voor deze fantastische ontwikkeling al gelegd. Zo zijn vorig jaar, bijvoorbeeld, de Rockefeller Universiteit en de Merck Sharp & Dome Research (Verenigde Staten) er in geslaagd om bepaalde kunstmatige eiwitten te maken. Deze stoffen helpen mee de mogelijkheid te openen tot het op gang brengen van scheikundige reacties in levende weefsels en organen, of deze reacties te vertragen. Zulks is een begin op weg naar beheersing van de levensprocesses. Volgens Dr. J. Shannon, directeur van het National Institute of Health (Verenigde Staten) zullen in de nabije toekomst bijna alle hartziekten teniet gedaan worden; het kankerprobleem zal worden opgelost en de meeste zieke organen in een menselijk lichaam zal men kunnen vervangen door kunstmatige organen welke eventueel in het lichaam "gelijmd" worden.

Aangezien de ene ontdekking de andere met zich brengt is thans duidelijk te zien dat het jaar 2000 een doodgewoon jaar zal zijn en geen "magische" eindstreep in de ontwikkeling.

Door de hoge biologische- en technische vlucht die de toekomst ons toont is te verwachten dat er een kleine intellektuele elite in de landen zal ontstaan waarop de ontwikkeling van een land wetenschappelijk, ekonomisch en militair zal steunen. Een elite die eenzaam de problematiek beheerst die de hoge technische ontwikkeling met zich brengt.

De biologisch technische samenleving waar we heen gaan, met o.a. steden van 20-25 miljoen inwoners, zal de moraal en de oude normen gaan veranderen. Zo zal bijv. door de komende vrijetijdsexplosie — men verwacht dat reeds in 1985 het grootste deel van de beroepsbevolking in West-Europa drie vrijedagen per week zal hebben — en de automatisering, het oude "wie niet werkt zal niet eten" uit de moraal verdwijnen. De Rand Corporation verwacht dat reeds in 1975 ca. 25% van de amerikaanse beroepsbevolking vervangen zal zijn door machines (het probleem van de werkloosheid denkt men te ondervangen). Door de snel toenemende vrije tijd is een nieuwe ethiek te verwachten die tot "wet" zal worden, nl. alles wat de vrije tijd dient is goed!

De ontspanning en de hobby's zullen zich "verstandelijken" onder invloed van een computeromgeving. Over ca. 30 jaar zullen de belangrijke industriën van de wereld bestuurd worden door computers. Vanaf 1973 kan men verwachten dat het stadsverkeer in wereldsteden geleid wordt door een computer; rond 1975 zullen de meeste ziekenhuispatiënten onder hoede van een computer staan. Tegen het jaar 2000 zal de computer ook zijn intrede in de huiskamer doen. Het duurt ook niet meer zo lang of de computer kan van zijn eigen ervaring leren en zich verbeteren. Het computerpark in de Verenigde Staten groeit jaarlijks met ca. 15%, dat in West-Europa met ca. 25%.

De huidige activiteit van booreilanden op de Noordzee alsmede de jaarlijkse waarde van miljarden guldens welke men in de wereld aan waardevolle grondstoffen uit de zee haalt zijn nog maar kinderspel vergeleken bij de enorme belangrijkheid die de zee zal krijgen voor onze voedselvoorziening en de grondstoffenwinning. In de bodem van de oceaan zal men mijnbouw gaan uitvoeren. Intelligente zeedieren hoopt men op te voeden en in te schakelen in visvangst en reddingsacties. Op het land zal het — door nieuwe lichte materialen — mogelijk worden om minstens 6x hogere bouwwerken te maken dan het huidige hoogste bouwwerk van de wereld. De elektrische auto is in aantocht. o.a. Ford, American Motors en Gulton Industries werken aan zijn ontwikkeling, al verschilt hun opvatting over het eindstadium, dat in 1972 of rond 1978 moet vallen. General Motors werkt aan een proefsysteem voor automatisch rijden, remmen en stoppen van auto's op autosnelwegen, via een signaalsysteem.

De toekomst is reeds begonnen.

TEMPO VAN DE TOEKOMST

• GERAAMDE TIJDSDUUR VOOR DIVERSE • WETENSCHAPPELIJKE ONDERZOEKINGEN EN TOEPASSINGSMOGELIJKHEDEN

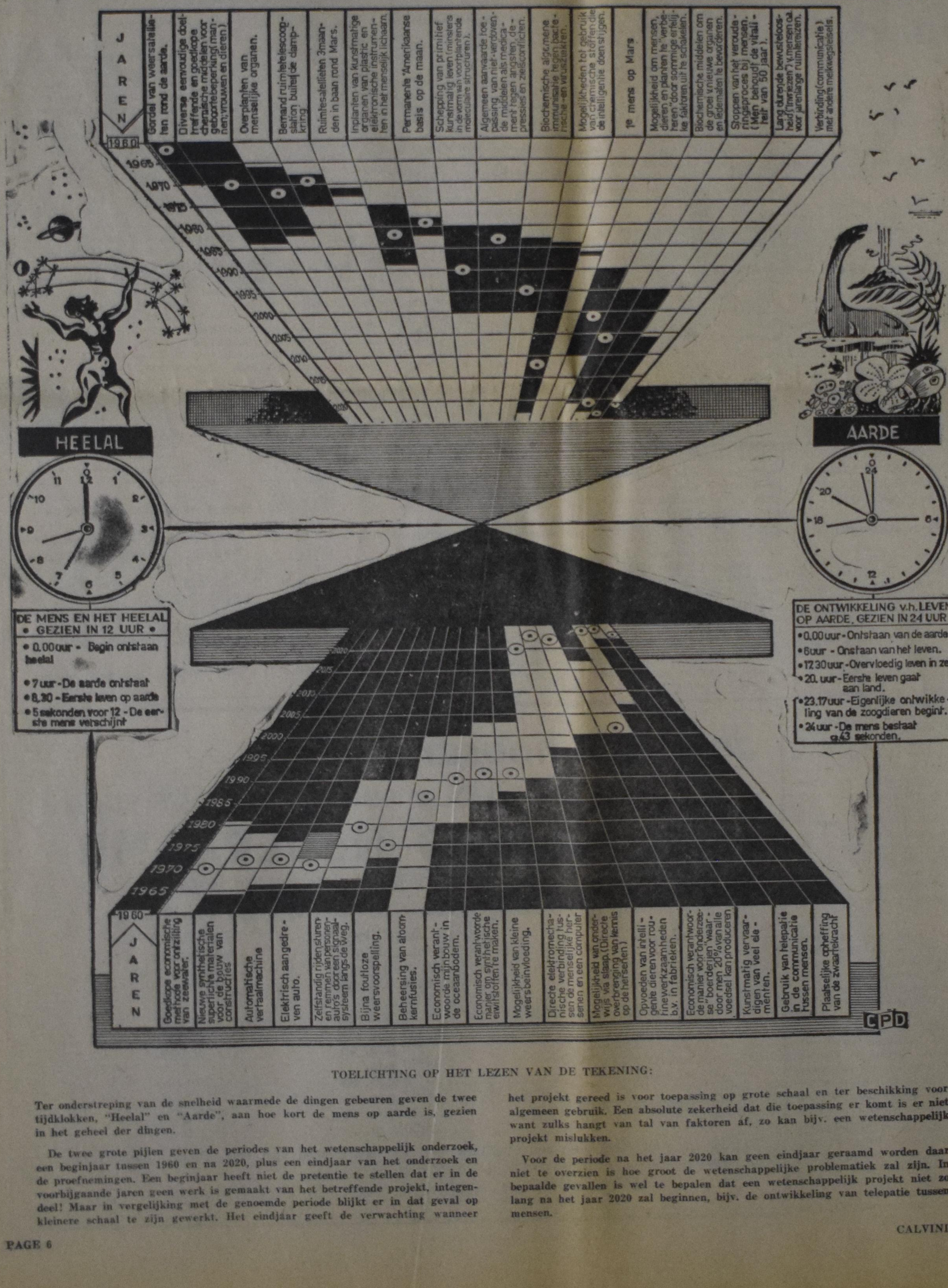
VERKLARING VAN DE TEKENING

Geraamde tijdsduur van het wetenschappelijk onderzoek

Beginjaar van wetenschappelijk onderzoek op grotere schaal. (Echter: in voorgaande jaren kan reeds een begin gemaakt zijn met het onderzoek etc.)

Jaar waarin het wetenschappelijk projekt in zijn eindstadium komt. (na dit jaar kunnen de bereikte resultaten vermoedelijk algemene toepassing vinden).

Hoogtepunt van de wetenschappelijke problematiek. (Hierna nemen de grote problemen geleidelijk af).



TOELICHTING OP HET LEZEN VAN DE TEKENING:

Ter onderstreping van de snelheid waarmede de dingen gebeuren geven de twee tijdklokken, "Heelal" en "Aarde", aan hoe kort de mens op aarde is, gezien in het geheel der dingen.

De twee grote pijlen geven de periodes van het wetenschappelijk onderzoek, een beginjaar tussen 1960 en na 2020, plus een eindjaar van het onderzoek en de proefnemingen. Een beginjaar heeft niet de pretentie te stellen dat er in de voorbijgaande jaren geen werk is gemaakt van het betreffende projekt, integendeel! Maar in vergelijking met de genoemde periode blijkt er in dat geval op kleinere schaal te zijn gewerkt. Het eindjaar geeft de verwachting wanneer het projekt gereed is voor toepassing op grote schaal en ter beschikking voor algemeen gebruik. Een absolute zekerheid dat die toepassing er komt is er niet want zulks hangt van tal van faktoren af, zo kan bijv. een wetenschappelijk projekt mislukken.

Voor de periode na het jaar 2020 kan geen eindjaar geraamd worden daar niet te overzien is hoe groot de wetenschappelijke problematiek zal zijn. In bepaalde gevallen is wel te bepalen dat een wetenschappelijk projekt niet zo lang na het jaar 2020 zal beginnen, bijv. de ontwikkeling van telepatie tussen mensen.

Patricia Young Says . . .

Ever since Pierre Berton's *Comfortable Pew* and the subsequent "God is Dead" promotion, (based on the premise that Christianity has failed to cope with the problems of the world,) we have seen a new rise of such movements as humanism, existentialism, communism, syncretism, Universalism, Zen Buddism and sundry other "isms." Along the way, Christians have been given a massive guilt complex, as if they must answer for all the evils in the world. Some, unable to defend their beliefs theologically, will prefix their arguments with a lame, "Well, I'm not really a religious person!" Others have quit Church attendance — not because they fault the teachings of Christ — but because they have had occasion to fault the behaviour of fellow church members or even the clergy! In short, they would throw the baby out with the bathwater because the suds are muddy!

But, as G. K. Chesterton once said: "Christianity has not been tried and found wanting. It just hasn't been tried!" Certainly the detractors of the Christian ethic have not offered a satisfactory substitute or promoted it throughout the world! We hear the challenge that there are no "true" Christians (because man is a poor imitation of Christ.) The truth is, men are *not* Christs — and never will be, any more than every man who calls himself an artist is a Michaelangelo, every musician a Beethoven or every writer a Shakespeare — no matter how hard they try. By the same token, would we deny the truth of music and art because of the Beattles, "poet" Allan Ginsberg or the "art" of those who paint by tossing pigs blood at one another! Would we close down the Golf Club because all the members are not Ben Hogans? Certainly not. For it is man's *effort* which fulfills and sanctifies rather than the accomplishment.

Lest we fall prey to those who would destroy Christianity by way of highlighting its weaknesses rather than its strengths, let us remember the words of Chesterton and of Christ Himself whose last words on the Cross were: "Forgive them, for they know not what they do." These words sum up the whole of the Christian ethic — which is love distilled into the healing balm of compassion.

FOREST FIRE FIGHTER—The Bureau of Land Management in Oregon has adopted a "dump bucket" technique to combat forest fires. A helicopter lowers a 175-gallon capacity bucket into lake, stream or ocean to take on water, which is dumped on fires.

Hebt U Uw adres reeds aan "Manpower Immigration" doorgegeven?

(Canadian Scene) — In het begin van dit jaar heeft het Department of Manpower and Immigration een kleine groep pas gearriveerde immigranten uitgekozen om ze te helpen met een zeer belangrijk onderzoek.

Deze immigranten die bij hun aankomst in Canada werden verwelkomd met een speciale kalender en een brief van de Minister of Manpower and Immigration, de heer Allan J. MacEachen, zijn n.l. gevraagd speciale inlichtingen te verstrekken voor een zg. "Longitudinal Study", een studie van de problemen en ervaringen van immigranten gedurende de eerste dagen van hun verblijf in ons land. De bedoeling is om de opvattingen en plannen, waarop de gedragslijnen en programma's van het department van immigratie in het verleden en heden zijn gebaseerd geweest, aan deze inlichtingen te toetsen.

Tussen de bladen van deze kalender zijn een aantal adreskaarten bevestigd, die door de immigranten kunnen worden gebruikt om het departement in kennis te stellen van tijdelijke of permanente adreswijziging. Aan deze geselecteerde groep zullen vragenlijsten worden toegezonden waaruit het Department of Manpower and Immigration belangrijke gegevens hoopt te ontvangen om de nieuwelingen in Canada beter en meer directe hulp en steun te kunnen verschaffen.

Het is daarom van het grootste belang dat de immigranten Ottawa van hun Canadese adres op de hoogte houden. Door daadwerkelijk aan dit onderzoek mee te helpen zullen ze niet alleen zichzelf maar ook toekomstige inwoners van Canada van dienst kunnen zijn.

Lambert Huizingh

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THE WORLD AROUND US

Who controls the military in the United States ?

(I)

Since the second World War the men in the Pentagon have virtually had a free hand as far as defence policy is concerned. Soon after the war the cold war began, then the Russians showed they had the atom bomb, and later that they had missiles. These facts, and the often exaggerated fear of communism have made it easy for the military to have their budget approved by the Senate and House of Representatives. After all, it is necessary to defend the country against invaders, and for this modern weapons are needed. Is it therefore not the duty of the civilian administrators to provide the money so that the military men can do their duty?

This, basically, has been the argument used by the military, and it has been fairly successful. Lately, however, a number of people have written articles and books about this subject pointing out that the government is formed from representatives from the people. This government is the highest authority in the land and all other departments must be subordinate to it. This includes the military. The soldier must be the servant of the people and not the other way around. The civilians must therefore decide what the defence policy of the country should be, and the military must execute this policy; the military should not decide what the policy should be.

Although this notion is now gaining strength with the government in Washington, the power of the military is as yet far from broken. The recent close vote in the Senate over the installation of the ABM system has shown that more law makers are willing to contest the desires of the military. But there are still a large number of people who view opposition to ever increasing military spending as only slightly below treason.

These people are fully in agreement with the military method of reasoning which comes under three main headings. The first is that the conflict with communism is man's ultimate battle. Accordingly, one would not hesitate to destroy all life if communism seems seriously a threat. The second point is that no agreement with the Soviet-Union can be made fool-proof, that the Soviets will exploit the tiniest opening in order to gain the advantage, and that therefore the dangers of a continued arms race are to be much preferred over any kind of agreement that would control the arms race. The third point is that the national interest is total, that of the individual inconsequential. The national interest must thus be mainained regardless of what it may do to the interest of the individual.

The first two parts allow for the unlimited increase of arms and the development of new weapon systems, while the latter part completely neglects the casualties such an arms race may bring about. The casualties do not matter. It can then be argued that the loss of 50 million American lives is justified as long as the Soviets lose twice or three times that number. This point was taken to its furthest extent by Senator Richard Russell, the leading Senate spokesman of the military power. He argued that if only one man and one woman were to be left on this earth, it was his deep desire that they be Americans.

America has become a militaristic and aggressive nation (although this statement is not as true today as it was about three or four years ago). The massive and swift invasion of the Dominican Republic in 1965, the rapid and extensive buildup in Vietnam, the Bay of Pigs episode, all showed the American readiness to execute military contingency plans and to seek military solutions to problems of political disorder. The United States maintains more than 1,500,000 men in uniform overseas in 119 countries. There are eight treaties to help defend 48 countries if they ask to be helped — or if the Americans choose to intervene in their affairs. There is an immense and expensive military establishment, fueled by a gigantic defence industry. And in addition, there are millions of proud, patriotic, and frequently bellicose and militaristic citizens — many of them veterans from the last three wars the United States has been involved in.

It is obvious that these people put pressure on their representatives in the government to vote for that kind of policy that they feel keeps America secure. This is exactly the policy advocated by the Pentagon. The question does not really arise of who indoctrinated whom. Nor is it a question of a giant conspiracy between the military and the defence contractors with the view to making as many new weapons as possible for personnel and corporate enrichment. It is basically a question of unchecked rule by one segment of society which could lead to the extinction of all mankind.

The ideology of the Pentagon is not just confined to the military or ex-servicemen. Associate membership is held by the intelligence agencies which assess Soviet and Chinese actions or intentions. Foreign Service Officers and State Department officials often hold the same point of view as the military. The latter can thus, because of their biased view, provide information which makes it appear that it is necessary to accept the new demand by the military because America appears to be in danger of some sort of attack in the future.

Defence contractors also (obviously) see the need for increasing the armament of the American forces. The defence industries are closely intertwined with the military, in part because of the necessity for conferring about technical problems, but also because the exchange of personnel between the military and the defence suppliers is very frequent. A recent study found that 2,072 retired admirals, generals, naval captains, and colonels were employed by the ten largest defense contractors — 210 by Lockheed alone.

When men in high positions in such industrial giants as General Dynamics, Boeing, Lockheed, McDonnell Douglas team up with the 'experts' in the Pentagon, supported by millions of patriotic Americans and more 'experts' in the foreign office and intelligence service and then declare that America needs a new kind of weapon system in order to guarantee its safety, it is difficult for others to put up an argument against them. For more than twenty years now the opposition has been very small indeed. When it is considered, however, that of the total federal expenditures of $178.9 billion (in 1968) the Defense Department alone spent $77.4 billion, then it is certainly ridiculous not to have a very close scrutiny of these massive expenditures. Yet, up to the end of last year, the military budget was passed with nary a close check by the Senate. But such, by comparison, minor items as the poverty programs (which received less than $2 billion) received the fine-tooth comb treatment and a number of items were cut out.

Because the military has obtained its funds so easily, there has, until recently, never been the need to explain rationally why such tremendous funds are necessary. Only after the discontent with the Vietnam war, the growing number of deserters and conscientious objectors, and books by such men as Galbraith, Kaufman, and Shoup has the realization come to many people that maybe this large fund is not necessary. The close vote on the ABM deployment indicates that many people in the Senate have come to this conclusion, although, unfortunately, not enough of them.

J. J. Bout.

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26. Downing St. number
27. Fine cross stroke
29. "—— in a Million Years"
33. Quick drink
35. City noted for its fountains
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40. King of Bashan
41. Constellation
42. Curved molding
43. "Rough-rider"
44. Rend
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53. Studies closely

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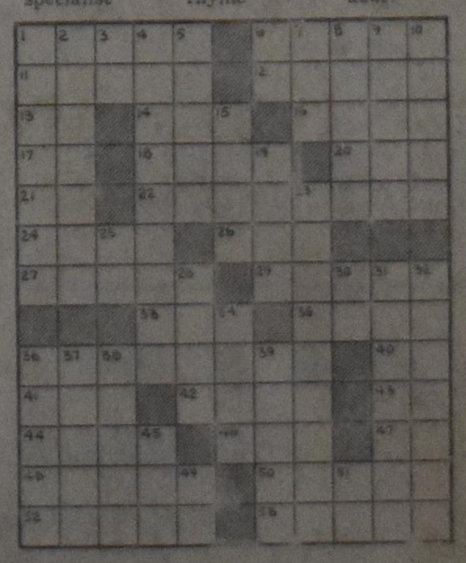

SOLUTION to previous Crossword Puzzle

From the Mailbox

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FORM AND CONTENT

An eight-year-old boy once received a little toy-car for a birthday present. You could make it run by turning a key at the side, which wound the spring of the mechanism. After he had played with it for a while, the inquisitive mind of the boy was no longer satisfied with the simple pleasure of letting the car run. He wanted to know how it worked, and started manfully to take the thing apart. After having satisfied himself as to how the car worked, he tried to put it together again, but could not succeed. He needed the help of his father to do that for him.

This was the boy's first lesson about 'form and content'. Not only did he learn to distinguish between the two, but also that they belong together in order to assure a proper functioning of the car.

When the boy grew up he became a successful professor in chemistry, and discovered a thus-far unknown gas, the first at great expense obtained sample of which he kept in a glass container on a shelf in his laboratory. One day entering his laboratory, he found the container shattered to pieces lying on the floor. Immediately he grasped the seriousness of this mishap because with the container gone the valuable content was also gone. The lesson he now learned the hard way was that there are cases in which the form is so indispensible to the content that without a form there will be no content either.

These illustrations came to my mind while I was thinking about the form and content of Scripture. The Bible comes to us mainly in the form of stories. Because the Word of God itself claims these stories to have really happened we have to accept them as history.

The content of this history is the message of God's revelation to man of the way of salvation through Jesus Christ. For this reason, but also because this **history of salvation** comes to us straightway from God through the inspiration by the Holy Spirit, we call it the "sacred history".

This sacred history is of a **supernatural** character for two reasons. It comes from a supernatural primary Author, God Himself, and it was communicated to man through the inspiration of the Holy Spirit.

The message itself, which we might call "the content of Scripture", likewise is of a supernatural character for these reasons: 1. it emphatically stresses the necessity of spiritual rebirth (John 3:3), which is a **supernatural** act of God in the soul of His elect; 2. it is the agent through which that rebirth is brought about when the Word of God, in its form as well as in its content, is preached to the lost soul; and 3. after spiritual rebirth the regenerated human soul becomes aware of the supernatural character of the miracle that has happened to him.

Another characteristic of our Bible is its **timelessness**, because its primary Author is a timeless Being. With God there is no past and no future, only an eternal NOW. We have to sit back and think a little about that! The eternal timeless God stoops down to create something that will have a yesterday, a today, and a tomorrow! In short: that will have **history**! That creature will express himself in a language that will have past, present, and future tenses. But God only uses the present tense in His language. Therefore we hear Him say to Moses: "I am who I am," and, "tell the people that I am has sent you". And we hear our blessed Lord's answer to the Jews: "Ere Abraham was, I am."

As soon as the human soul has experienced the supernatural spiritual re-birth, he becomes in principle a timeless being and he begins to understand what it means when God's Word tells him that he was elected in Christ from before the foundation of the world. The line of our natural human life goes in a horizontal direction. But God's line goes vertical, and at the intersection of these lines stands the cross of Jesus Christ. At the foot of the cross the life-line of the regenerated soul makes an upward turn, and he begins to share in that divine vertical line of God, although he continues for a while in the horizontal line as well.

Our Bible, especially the New Testament, talks repeatedly about this "double life" of the believer.

These considerations — the supernatural and the timeless character of Scripture — are in itself already more than sufficient to keep us from ever trying to deal with and treat the Bible just as if it were secular history, or to drive a wedge between the form and the content of the Bible. It may be useful to "distinguish" between form and content, but we should never forget that they belong indivisibly together, just as God gave them to us, because the content of Scripture is just as dependent on the form of it as the ethereal gas in the laboratory is dependent for its functional existence on the form of the glass jar.

Form and content of Scripture also constitute an indivisible unity in the life of a christian. When we, through the grace of God, have a part in the message of salvation, then we also become immediately a part of the sacred history of Scripture, the word history taken in its widest sense of: history of the past and history of the future (this contradictio in terminus is of the same kind as: I am who I am). Our acceptance of Christ as our Savior makes us partakers of Him who was, is, and will forever remain part of sacred history, as He ascended into Heaven with His glorified, human, "historical" body. And then we belong also to that historical Church that Christ redeemed with His blood and that will stand before the Throne of God.

It was God's pleasure to give "form" to scripture in order to safeguard His people against falsifications of the content. Once the form of a historical fact is distorted or denied, like f.i. in the case of the resurrection of Christ, the way is wide open to all kinds of speculations about the meaning or the content of the word originally used to indicate the fact. Then "resurrection" might come to mean, like we recently heard: "the continuity of the spirit from generation to generations", or something of that sort.

God incessantly emphasized the great importance of the historical form of Israel's religion. The whole country was sprinkled with cairns, landmarks, and memorials, erected on His command, to remind them continually of their supernatural past.

Guided by the Holy Spirit the writers of the Gospels, especially John, go into every possible detail to prove with historical facts, that Christ was really the Son of God. God wants us to stick to those facts, and for that matter to all the facts of the Bible, without which the messages which they contain have lost all their meanings.

Our blessed Savior, obviously having foreseen such falsifications of His redemptive work, adds to the fact of His resurrection another fact, another "form", to assure us that the message of His broken Body and His shed Blood will forever be understood in its rightful meaning: He institutes the Holy Supper and commands us to keep on celebrating this ceremony in remembrance of Him, until He comes.

Let us beware of those who try to sell us a "new theology", which is built on the treacherous quicksand of evolutionistic assumptions; and who like to speak about God's Word as a "gift", the "wrappings" of which are of no importance and can just as well be discarded by us.

Because the historical form of the Bible is of such a nature that any attempt to divorce it from its content, with the intend to give it a more modern appearance "in accordance with our twentieth-century problems", is nothing more than spiritual adultery, which is a grievous idolatry.

B. Boulogne.

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CALGARY BUILDS UPWARD — Husky Tower is Calgary's own dominating landmark, seen here against the background of the distant Rocky Mountains. The 626-foot structure, one of the 15 highest in thew orld, is part of Palliser Square development. In its roundup of growth and prospects issued in January, the city's industrial development department lists 167 different projects which were either completed or started in the preceding 12 months. Most spectacular are the $35 million Palliser Square with its Husky Tower and the $20 million Calgary Place with its proposed walkway to the Calgary Inn across the street. (Financial Post Photo)

CALGARY:
THE FOOTHILLS CITY

by JOHN F. HAYES

(Canadian Scene) — Calgary is situated at the juncture of the Bow and Elbow Rivers, and on the eastern edge of the foothills to the Rockies. Population last year reached 369,000, and is growing about 4 per cent a year. Of large groups from many countries, those of German origin predominate, followed by Scandinavian. There are several thousand each of Austrian, Chinese, Dutch, French, Hungarian, Italian, Polish, Russian, and Ukrainian. Indeed, close to half of Calgary's citizens have come from outside of Canada. All this is in 157 square miles, which city people claim is the largest in North America under one level of municipal government.

Calgary, as the popular saying goes, has everything going for it". The city is surrounded by natural gas fields. It is a major processing centre of the oil industry. It sits in the midst of superb cattle country. It is the largest grain inspection point in Alberta; seven elevators have a total capacity of six million bushels. Few cities are blessed with its natural wealth.

The city is headquarters for 300 oil and gas firms employing 12,000 persons whose earnings total $70 million per year. Well over 150 industries produce hundreds of different products and provide year-round work. Last year Calgary acquired new industrial companies on an average of one every two weeks. Warehousing is big in the city with 65 new or expanding projects last year. Wages are good: bricklayers make $3.50 per hour: plumber $3.80, sheet metal workers, about $4.00 per hour.

From two newspapers you can get an accurate idea of housing costs and availability, job opportunities, and social activities. The largest, the **Herald**, is the evening paper, the **Albertan**, the morning paper.

Splendid educational facilities provide training to meet all needs. There are 145 public schools, 52 separate (Catholic) schools, and one Christian school (with junior high). At Calgary's Southern Alberta Institute of Technology, close to 13,000 students study hundreds of subjects. At Mount Royal Junior College, another 6,000 engage in higher education. At the University of Calgary, which offers courses in the arts and sciences, full and part-time enrolment is 8,500.

Calgary has 238 churches of various denominations, among which there are three Chr. Ref. Churches: Emmanuel at the corner of 2nd Ave. and 20th St. N.W., First Church at the corner of 15A St. and 36th Ave. S.W., and Maranatha at 2111 - 52nd St. N.W.

There are six radio stations, two TV stations, eight hospitals, four auxiliary hospitals, 14 nursing homes, and several homes for senior citizens. One hundred parks cover an area of 1,325 acres.

Calgary Allied Arts Centre with its 500-seat theatre is the focal point for the activities of 18 cultural and community organizations. The famous Glenbow Museum and Historical Library holds western Canada's most complete and extensive collection of pioneer, Indian, military and natural history. The Provincial Jubilee Auditorium is a centre of cultural interests. The Calgary Centennial Planetarium, a magnificent structure, includes a science museum, a theatre and other facilities. There are 13 public libraries which operate four bookmobiles.

Superb recreational and sporting facilities abound in Calgary. St. George's Island Zoo and Dinosaur Park is unique in Canada. Happy Valley, a 400-acre year-round playground, is a family entertainment paradise. Rinks, golf-courses, swimming pools (both indoor and out) stadia and ball parks, are all part of the neighbourly scene.

For the sportsman, Banff National Park is a short drive to the west, and here are trout-filled lakes and streams, and big game hunting unequalled in the world.

Calgary, like all of Alberta, imposes no provincial sales tax. It is a most remarkable Canadian city — friendly, free-and-easy, prosperous, hard-working, competitive —, a metropolitan city where the spirit and colour of the early West still lives on. It is the only Canadian city where a businessman can wear a ten-gallon hat to his office and never cause a glance!

Art of Canadian Indians, Eskimos Acclaimed in Paris

(Can. Scene) — The first major international exhibition of the arts of Canadian Indians and Eskimos, on exhibit all summer at Le Musee de l'Homme in Paris, has been enthusiastically received by French art critics and newspapers. The exhibit, which will open at the National Gallery in Ottawa on November 21, consists of 185 pieces from the cultures of pre-historic Eskimos, and Indians of the northwest coast, plains and eastern forests; the time range is from about 700 B.C. (a tiny ivory mask of the Dorset Eskimos culture) to latter-day totem poles and a Blood Indian parfleche of geometrically ornamented rawhide made around 1930.

French anthropologist Claude Levi-Strauss led the general reaction of Parisians to this exhibit: "This is something of a phenomenon. I consider that the culture of the Northwest Indians produced an art on a par with that of Greece or Egypt."

The two sections of the exhibit which have attracted the most comment are the 21 tiny Eskimo carvings from the Dorset and Thule cultures (about 700 B.C. to 1500 A.D.) and the work of the "art-obsessed" people of the northwest coast. To quote Marcel Evrard of the Society of Friends of the Musee de l'Homme of Paris: "Early contact (of the Northwest coast Indians) with European culture did not lead . . . to a rapid degeneration of the original art forms. First contacts were with traders rather than missionaries . . . and had an enriching effect. This created a situation where, for a century, an art maintained its particular characteristics intact, borrowing only new materials and tools to give it wider expression. It is proof of the vitality of this people that in spite of intrusive influences . . . they remained uncorrupted."

In contrast, the work of Eastern Indians suffered from contact with Europeans. Iroquois masks sepresent the only survivals of indigenous wood sculpture, and wampum is very rare. However, one of the most beautiful pieces in the exhibition is the Naskapi hunter's coat of tanned caribou skin, painted with designs typical of northern Algonkian tribes. It dates from the early 20th century.

The nomadic life of the plains Indians did not encourage such arts as sculpture. However, a prehistoric buffalo carved in quartzite from central Alberta has attracted considerable attention. What these Indians did master was the art of dress and decoration. Fur trader Alexander Henry describes Cree hunters in 1809: "On particular occasions they appear to great advantage, having their cap, shirt, leggings and shoes perfectly clean and white, trimmed with porcupine quills and other ingenious work of their women, who are supposed to be the most skillful hands in the country at decorations of this kind."

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(Canadian Scene) — Iedere provincie in Canada heeft haar eigen "Workmen's Compensation Act", die in elk geval door een onafhankelijke raad wordt uitgevoerd.

Als iemand op zijn werk een ongeval oploopt waardoor hij arbeidsongeschikt raakt, dan beginnen de raderen van de Workmen's Compensation te draaien. Behalve de wekelijkse uitkering (die in Ontario overeenkomt met 75% van het loon dat men gemiddeld gedurende de laatste vier weken heeft verdiend), heeft men ook recht op medische verzorging en rehabilitatie diensten, waaronder het inwinnen van adviezen, herop gericht de wederopname van de arbeider in het arbeidsproces zo gemakkelijk mogelijk te maken. "Wij proberen de atmosfeer van de fabriek zoveel mogelijk na te bootsen," zo zei directeur William Kerr, "De arbeider wordt bezig gehouden van 's morgens 8 uur tot 's avonds 4.30 uur met oefeningen en werk. Het is uiterst belangrijk dat de arbeider gedurende het hele rehabilitatie proces gewend blijft aan de werkuren en de werkgewoonten."

Het Ontario Workmen's Compensation Hospital lijkt dan ook meer op een fabriek dan op een ziekenhuis. De patienten zijn gekleed in uniformen, proberen hun talenten te ontwikkelen in de z.g. "work-test" afdelingen, wandelen door de gangen naar de fysiotherapie afdeling, naar de kantoren van de adviseurs of naar de gymnastieklokalen. De "work-test" afdeling is verdeeld in een groot aantal onderafdelingen van tapijtweven tot het maken van cement en het buigen van metaal.

Aan iedere taak die de patient volbrengt wordt een zekere waarde toegekend. Op die manier kunnen de dokters het herstel van de patient op de voet volgen, terwijl men aan de hand daarvan ook kan bepalen wat voor soort werk de patient kan doen. Dit maakt het mogelijk tijdig naar werk uit te zien voor de patienten.

Het vinden van de juiste baan is een belangrijke taak van de Workmen's Compensation Boards. Het komt n.l. vaak voor dat een baan in een andere fabriek de oplossing van het probleem biedt, inplaats van herscholing voor een ander vak. Bij het zoeken naar werk voor deze mensen wordt door de WCB's de nadruk gelegd op wat deze mensen kunnen doen en dus niet op wat zij nu niet meer kunnen doen. "Dit is een van de belangrijkste principes, dat de invalide persoon ten volle in staat moet zijn het werk te doen dat van hem wordt verwacht en dat hij zijn loon voor de volle 100% waard is," zo zei de heer Kerr.

"Op die basis kan hij een goede employee zijn, die trots is op zijn werk en die op de van hem verwachte wijze bijdraagt aan de productie." (Financial Post)

De kosten hiervan worden gedragen door het Accident Fund, waaraan door de werkgevers premies worden betaald. Iedere werkgever wordt door de Workmen's Compensation Board voor een bepaald bedrag aangeslagen, naar gelang het type werk dat wordt verricht in het bedrijf, en het aantal ongevallen dat in het bedrijf plaats vindt. Op deze manier wordt de werkgever aangemoedigd maatregelen te treffen om ongevallen zo veel mogelijk te vermijden. (Verleden jaar heeft men in Ontario de premie van 1.100 firma's met 100% verhoogd vanwege het grote aantal ongevallen dat in die bedrijven plaats vond.)

Dit systeem is in directe tegenstelling tot de manier waarop men in de Verenigde Staten te werk gaat. Daar moet n.l. door de arbeider bewezen worden dat de werkgever schuld heeft. Dit leidt vaak tot lange rechtszaken, hoge kosten en het feit dat meer aandacht wordt besteed aan een geldelijke vergoeding dan aan rehabilitatie.

In Canada daarentegen wordt de hele zaak door de Workmen's Compensation Boards behandeld. Ieder "board" heeft de taak de bij ongevallen betrokken arbeiders weer geschikt te maken om in het arbeidsproces te worden opgenomen. Er zijn voor dit doel rehabilitatie centra, waar men dergelijke arbeiders opneemt, of waar, in minder ernstige gevallen de arbeiders op gezette tijden heen gaan.

Het rehabilitatie centrum in Ontario is het grootste op het Amerikaanse continent. Er zijn 532 bedden en men heeft de beschikking over dokters, fysiotherapisten, gymnastiekleraren en adviseurs die de herstellende arbeiders helpen het voor hen meest geschikte vak te kiezen als het nodig is dat zij ander werk gaan doen. In 1968 werden 4.933 nieuwe inschrijvingen behandeld; van dit aantal is 85% weer aan het werk met een totaal inkomen van $8.9 miljoen per jaar.

Aan het rehabilitatie centrum in Brits Columbia werken 6 dokters, 20 fysiotherapisten en 10 gymnastiekleraren. Hier werden verleden jaar 3.497 gevallen behandeld. In Saskatchewan behandelde men 677 gevallen in 1968; hiervan zijn 372 personen weer aan het werk in hun oude of in een nieuw vak. Van de 171 nieuwe gevallen die men in 1968 in Manitoba te behandelen kreeg, zijn 110 personen weer aan het werk.

De rehabilitatie centra zijn er

SCHOON VOORUITZICHT

O wat zal het heerlijk wezen
Altijd bij den Heer te zijn.
Daar geen zorgen en geen vrezen
Daar geen moeite en geen pijn
Daar geen eenzaamheid ontvluchten
Want het zal nooit eenzaam zijn
Geen onenigheid te duchten
't Zal daar eeuwig vrede zijn.

Dan geen zonde zal meer schrijnen
Alle twijfel zal verdwijnen
Als bij 't doorgaan van de poort
't Hemels loflied wordt gehoord.
Hier op aarde onder 't kruis
Daar verlost in 't Vaderhuis
Dan is 't wachten op de dag
Dat ook het lichaam delen mag
In de glorie van het leven
Door God uit gena gegeven.

Een bejaarde in een
Tehuis voor Ouden van Dagen

U behoeft geen lid te zijn van een vereniging om aan onze

Voordelige Groepsreizen

deel te nemen.

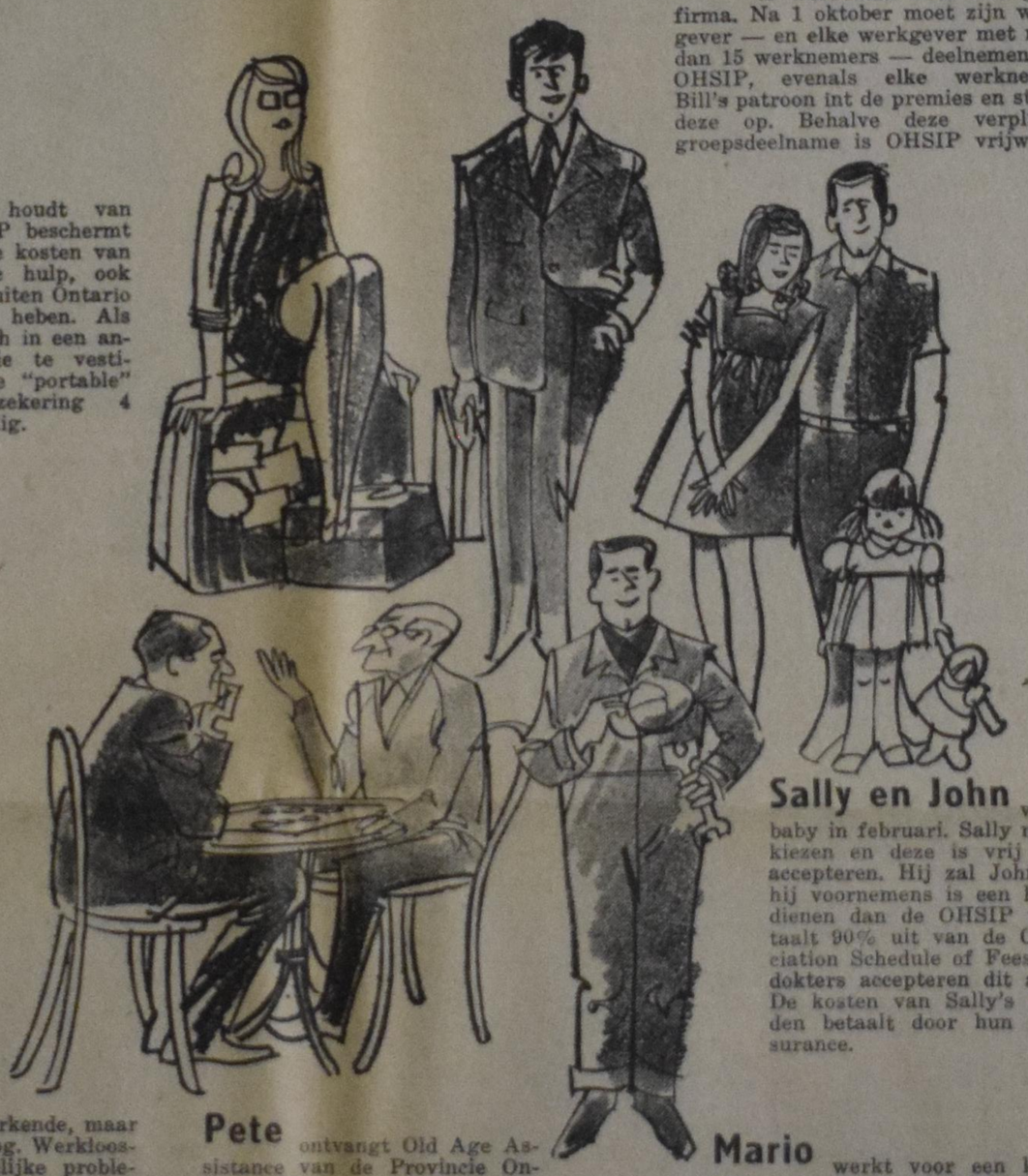
Voor inlichtingen en vertrek data betreffende deze reizen:

C. STEENHOF
(v/h Fieldman
Chr. Ref. Church)
43 Crane Ave.
WESTON, ONT.
Tel. 241-0811 of 249-4921

Wie u ook bent . . .

Bill is werkzaam voor een grote firma. Na 1 oktober moet zijn werkgever — en elke werkgever met meer dan 15 werknemers — deelnemen aan OHSIP, evenals elke werknemer. Bill's patroon int de premies en stuurt deze op. Behalve deze verplichte groepsdeelname is OHSIP vrijwillig.

Frances houdt van reizen. OHSIP beschermt haar tegen de kosten van geneeskundige hulp, ook als zij deze buiten Ontario nodig mocht heben. Als zij besluit zich in een andere provincie te vestigen, blijft de "portable" OHSIP verzekering 4 maanden geldig.



Sally en John verwachten een nieuwe baby in februari. Sally mag haar eigen dokter kiezen en deze is vrij haar al dan niet te accepteren. Hij zal John vooraf meedelen of hij voornemens is een hogere rekening in te dienen dan de OHSIP uitkering. OHSIP betaalt 90% uit van de Ontario Medical Association Schedule of Fees (1969) — de meeste dokters accepteren dit als volledige betaling. De kosten van Sally's ziekenhuiskamer worden betaalt door hun Ontario Hospital Insurance.

Albert is nog werkende, maar niet zeker hoe lang nog. Werkloosheid, ziekte of geldelijke problemen verhinderen zijn deelname aan OHSIP niet — hij kan tijdelijke premie ontheffing aanvragen. Volledige of gedeeltelijke premie ontheffing kan hem verleend worden op grond van zijn jaarlijkse belasting aangifte.

Pete ontvangt Old Age Assistance van de Provincie Ontario. Na 1 oktober gaat zijn verzekering bij OMSIP automatisch over op OHSIP. Hij kan rustig wachten. Hij weet OHSIP is de geneeskundige verzekering waarop hij kan steunen.

Mario werkt voor een kleine zaak, doch is evenals Bill gedekt door OHSIP. Elke werkgever die meer dan 5 doch minder dan 15 personen in dienst heeft mag groepsdeelname voor zijn mensen aanvragen. Mario's baas is van plan dit te doen.

vanaf 1 oktober kan

OHSIP

ONTARIO HEALTH SERVICES INSURANCE PLAN

zorg voor u dragen !

OHSIP is het nieuwe, algemene standaard systeem voor geneeskundige hulp en uitkering waaraan **elke** inwoner van Ontario gerechtigd is deel te nemen — ongeacht leeftijd, gezondheidstoestand of financiele omstandigheden — via de Regering van Ontario of een erkende agent.

Na 1 oktober zullen vele partikuliere verzekeraars "erkende agenten" worden. Elk zal standaard OHSIP contrakten uitschrijven op een "non-profit" basis, tegen het premietarief vastgesteld door de Regering van Ontario voor de OHSIP service. Als U uitgebreider service van uw agent wenst, kunt U een afzonderlijk contract sluiten.

Intussen, indien U nu deelneemt aan OMSIP — het bestaande Regerings Plan — of aan een partikulier plan zal uw dekking zonder onderbreking voortduren als u voortzetting wenst.

OHSIP wordt de geneeskundige verzekering waarop u steunen kunt — beheerd door het Ontario Department of Health.

Indien U geen geneeskundige verzekering hebt, kunt U nu inschrijven om per 1 oktober gedekt te zijn door te schrijven aan OHSIP, 2195 Yonge Street, Toronto 7.

ONTARIO HEALTH SERVICES INSURANCE PLAN
ONTARIO DEPARTMENT OF HEALTH
Hon. Matthew B. Dymond, M.D., C.M., Minister

NEW WAYS TO FIGHT HARMFUL INSECTS

by JOHN MARIE

There is a new interest nowadays in how best to fight harmful insects. In the years after the Second World War, when scientists could look back with satisfaction on the discovery of effective chemical insecticides such as DDT, there was a tendency to assume that, in man's fight against insects that harm either his health or his field crops, the major problems had been solved. Today, unfortunately, we know different.

Thanks to the warnings issued by far-seeing scientists such as Rachel Carson in the United States and Holland's Dr. Briéjer, former Director of the Dutch Plant Disease Department, we are beginning to realize that dangers of excessive application of DDT and other insecticides. As in most cases of this kind, the first warnings were largely ignored. Gradually, however, it has become clear that we cannot depend on chemicals alone in our fight against harmful insects. Today, many capable scientists in the world are seeking to find new methods to combat harmful insects without depending entirely on dangerous chemicals such as DDT.

The research in Holland is largely concentrated in the central Dutch town of Wageningen, the internationally renowned centre of agricultural science. In charge of the campaign is Professor De Wilde, who said recently: "All the criticism now being heaped on the major insecticides cannot alter the fact that, in the last 25 years or so, they have solved many problems of the agricultural man. They have helped him to deal effectively with both soil deficiencies and plant diseases. Good examples are the eradication of the wireworm, as a major threat to potato-growing, and that of the white grub, which used to spoil so many cereal crops."

So the value of the chemical insecticides seemed beyond doubt until it was revealed that, after billions of harmful insects had been killed by them, those insects that survived the slaughter had developed immunity to their action. To make matters worse, the survivors had developed **hereditary immunity**, which means that they passed on the immunity to insecticides to later generations. Moreover, the insecticides were found to be killing not merely insects, but also other living beings, especially birds feeding on insects killed by the pesticides. It turned out that the birds and animals died because the insecticides were stored in their organisms, instead of being broken up and eventually discharged.

Excessive use of DDT, especially had caused human complaints, too — persistent headaches and other ailments.

Health authorities in Italy banned farmers and traders from treating harvested cereals with DDT. You'll get the general picture of how much DDT was being used — and to some extent, is still being used — when we say that annual sales in the United States were in the order of 70 million lbs., at a price per lb. that was only twice as high as that of ordinary sugar.

Even more powerful is the action of a group of pesticides developed in Germany, with Parathion as the best-known product. In practical use, it was found that these fast-acting poisons were effective only if application was abundantly continuous. No sooner was the application stopped, than the pests returned. Heaviest hit in such cases were exactly those farms whose owners had been most careful and consistent in using the stuff. This effect is probably due to the circumstance that pesticides of the Parathion Group were not selective enough, killing not merely the harmful insects, but also their natural enemies. In this way, the insects returned with a vengeance as soon as the treatment was stopped.

Professor De Wilde argues that there is, as yet, no scientific proof that the excessive use of powerful insecticides has also caused the fall in the numbers of certain species of butterflies. He claims that this may well turn out to be a much more complicated process, in which such factors as urbanization and periodic changes in climate are possibly as important as the use of pesticides. As you see, the research workers in Wageningen are refusing to take an absolutely negative view of the farm chemicals developed in the past 3 decades. The scientists maintain that these chemicals have been very useful in the past and will continue to have their uses in the future — providing we apply them more carefully and selectively than before.

Regardless of where the truth lies in this controversy, farm research laboratories here in the Netherlands are energetically at work, trying to develop new methods in pest control. It is hoped that, before long, even the problem of the insects' hereditary immunity will be overcome. Two experimental methods of great promise for the future are the Juvenile Hormone and the Desquamatory Hormone. To start with Number Two, with its rather off-putting name, this is the Hormone that controls a vital process in the life-cycle of insects: namely, the moment when they shed their skins. By treating insects with the D-Hormone, the scientist can force them to shed in winter, a totally unsuitable season, thereby causing them to die.

At Wageningen, they are proud to possess 3 grams of D-Hormone, which doesn't sound like a lot. Yet this minute quanitity is enough to bring on skin-peeling in no less than a million hibernating flies. Robbed of their protection in the cold season, they are doomed.

At present, the D-Hormone is extracted from a species of conifer tree found in Holland and other parts of the world. But the aim is to start making it synthetically as soon as possible, as this will make production both easier and cheaper.

The second promising experiment is also based on a disruption of the normal life-cycle. Juvenile Hormone, needed by all insects before they can multiply, is given in food — again, again, **at the wrong** moment, and with similar results. Thrown off-balance, the insects die. This hormone is obtained naturally from silk-worms, but eventually will be synthesized also. The farm scientists in Wageningen say that it will be several years before the experimental stage is over and the two hormones can be used, in conjunction with standard pesticides, in fighting the billions of insects preying on man's food sources. So far, there have been no signs that either of the two new methods could be harmful to man or other vertebrates, such as birds. Admittedly, the use of Juvenile Hormone has the disadvantage that it will kill also **useful** insects, but damage can be prevented by application at exactly the right moment — when the harmful insects are in the vulnerable stage of their development.

Professor De Wilde wants to make one thing absolutely clear. The aim of scientist and farmer should NOT be the eradication of all harmful insects. Rather, they should strive to **regulate** — that is, to act only when certain pests are actually threatening to destroy the field crops. So a major part of pest-control in the future will be to determine with the greatest accuracy **when** a given species of insect has reached the dangerous stage. The new system, based on selectiveness and accurate timing, is already being used in certain German and Canadian farm regions, as well as in experimental fruit orchards here in Holland. Results so far have been very encouraging.

Professor De Wilde also emphasizes the need for an undergrowth in orchards. The system of fruit trees in an open field must be abandoned. A natural undergrowth attracts the natural enemies of the harmful insects we are fighting. The use of fertilizer and correct pruning methods are also of great importance in balanced pest control. Farm scientists are still working to determine how all these factors interact. In the agriculture of the future, insecticides alone will not work. More attention is needed for the natural processes we are striving to influence. In this age of Space Exploration, the emphasis on a return to nature and natural methods is a most interesting development.

(Radio Nederland)

SPECS APPEAL. Aba Bayefsky, muralist and graphic artist who doesn't wear spectacles, has 60 pairs of them. The oldest, a 1700 style, looks like the round-lensed granny glasses favored by today's teenagers. Bayefsky has been collecting for about 10 years.

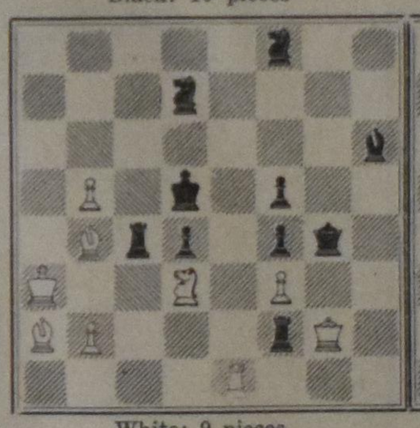
Let's Play Chess!

Editor: Mr. C. Hess

SECOND SERIES OF PROBLEMS IN AUGUST

Nr. 362
Author: C. S. Kipping, Britain

Black: 10 pieces

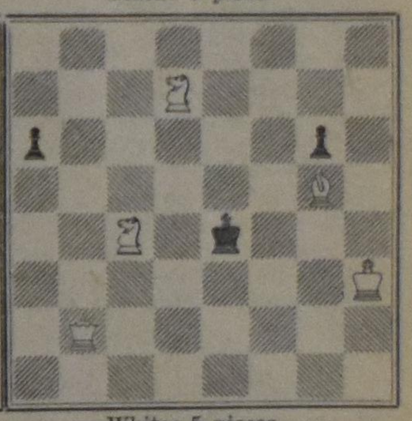


White: 9 pieces

White to play and mate in three moves. 3 points

Nr. 363
Author: P. Layer, Canada
FIRST PUBLICATION

Black: 3 pieces



White: 5 pieces

White to play and mate in two points. 2 points

NOTES

1. The second series contains two very worthwhile problems. In my estimation both are far from very simple. But let us be honest, who wants that kind regularly?

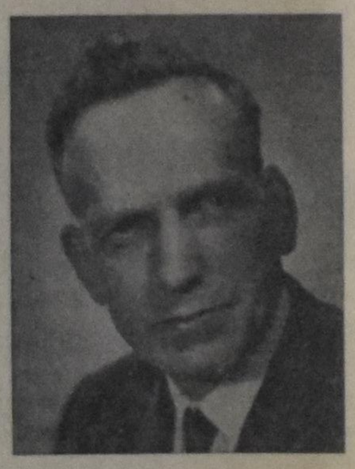
2. It will give rich satisfaction after you have tried hard, finally to discover the solution of Kipping's product. This genuine Englishman had quite a fame as problem composer. Usually his problems are really tough. Well, try it and forward to me the full solution.

3. Nr. 363 is a real Layer, I would say. It is quite something to make such a well working King centered problem with so few pieces. We appreciate the fine contributions this Canadian author presents to our corner. Would you indicate key plus threat, if any, please?

4. The deadline for the August solutions is the 20th of September. From outside of Ontario they should be postmarked not later than the 25th of that month.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B, Hamilton, Ont.

With thankfulness to our God, who made all things well, we announce the birth of our daughter

SONYA MARGARET

Born August 1, 1969.

A sister for Adrian and Anita.

Mr. and Mrs. G. Gerkema.

296 John St., Orillia, Ont.

Wtih thanks to the Lord we are happy to announce the birth of our daughter

SANDRA DAWN

Born August 2, 1969.

A sister for Douglas.
Alex and Tina Kribbe.

15 Carfrae St.,
London, Ontario.

Thankful to God and with great joy, we announce the birth of a son

PHILIP JOHN

August 5, 1969.

A brother for Peter Gregory.
John & Gerrie Veenstra
(née Verbeek).

Box 4, Malta, Illinois 60150.

Grateful to the Lord, the Giver of life, Who made all things well, we like to announce the birth of our son

MILES

Born August 6th, 1969.

Fred & Jennie Kuperus,
nee De Boer.

A brother for
Henriet Marguerite,
Betty Ann,
Cynthia Grace,
Tracy Lynn.

Columbia, N.J.,
07832, U.S.A.

Mr. and Mrs. Sidney Adema, R.R. 5, Georgetown, are pleased to announce the marriage of their daughter

YETTY

to

JOHN LEONARD JOOSSE

of Newmarket, Ont.

The Lord willing, the ceremony will take place at the 15th of August, 1969 at 7:30 P.M. at the Christian Reformed Church, 7th Line, Georgetown, Ont.

Rev. James Joosse officiating.

James 1:17.

Mr. and Mrs. Derk Schuurman of Hamilton, Ontario are pleased to announce the forthcoming marriage of their daughter

RENSKJE

to

Mr. THEODORE PETER VANDER BOOM

of Rexdale, Ontario.

The ceremony will take place D.V. on Saturday, August 23 at 1:30 P.M. in the Second Christian Reformed Church, Weston, Ont.

Rev. J. J. Byker officiating.

Mr. and Mrs. Gerrit Brouwer are pleased to announce the forthcoming marriage of their daughter

ELSELINA R. BROUWER

to

Mr. JOHN ALBERT BOERSMA

son of Mr. and Mrs. Andy Boersma of Hamilton, Ont.

The ceremony will take place D.V. on Saturday, August 23, 1969, at 8.30 p.m. in the Immanuel Christian Reformed Church of Hamilton, Ont., with Rev. J. Quartel officiating.

Future address: 56 Ellesmere Rd., Scarborough, Ont.

With thanks to the Lord who made all things so well, it is with great pleasure that Mr. & Mrs. S. Eygenraam announce the forthcoming marriage of their daughter

ELSIE

to

Mr. AK. TAKESAKI

The Lord willing, the wedding will take place September 6, 1969, at 2 P.M. in the Second Christian Reformed Church of Brampton.

Rev. P. M. Jonker officiating.

Brampton, Ont.

The Lord willing, the

Rev. and Mrs.
RALPH J. BOS

will celebrate their 50th wedding anniversary on August 29.

May the Lord continue to grant them his rich blessings.

Children:
Dr. and Mrs. (Kathryn) Dewey Hoitenga.

Grandchildren:
Camilla, Brent, Noralyn, Alanna.

4917 Poinsettia Ave. SE,
Grand Rapids, Mich. 49508.

On August 14th, 1969 we have commemorated with our dear parents and grandparents

PETER VANDERWERFF
and
ANNA VANDERWERFF—SMEDING

the occasion of their 45th wedding anniversary.

May God bless them, is the wish of their thankful children:

Tjitse & Marten VanderWal (Australia).
Hayke & Mats VanderWerff (Nederland).
Tjeerd & Diny VanderWerff (London, Ont.).
Margaretha & Sjerp Ysselstein (Curries).
Harrie VanderWerff (Thamesford).
Rienkje & Albert Meyer (London).
Froukje & Walter Lünick (London).
Geert VanderWerff (London).
Lourenz & Alice VanderWerff (London).
Imgerd & Darlene VanderWerff (London).

Thamesford, Ont., R.R. 4.

1924 — — 1969

The Lord willing, on August 21st, 1969, we hope to celebrate the 45th wedding anniversary of our dear parents and grandparents

JACOB RINTJEMA
and
SYLVIA RINTJEMA,
nee POSTHUMUS

We as their children and grandchildren pray that the Lord may go with them in the years they may still spend together in good health and happiness.

"Rejoicing in hope, patient in tribulation, continuing instant in prayer." Romans 12:12

Ted & Ann Rintjema, Grimsby, Ont.
Toby & Dina Rintjema, Grimsby, Ont.
Albert Rintjema, Grimsby, Ont.
John & Ann Rintjema, Smithville, Ont.
Tom & Gloria Rintjema, Oakville, Ont.
Andy & Tula Rintjema, Grimsby, Ont.
Vickie & Raymond Hiemstra, Grimsby, Ont.
Jack & Jean Rintjema, Toronto, Ont.
Gertie & George Huizinga, Grimsby, Ont.
Andrew & Bonnie Rintjema, Grimsby, Ont.
Martha & Chris Roest, Grimsby, Ont.
Helena & Jerry Zantingh, Grimsby, Ont.

and 35 grandchildren.

Mountain Road R.R. # 1,
Grimsby, Ontario.

1924 — 1969

With thanks to God we celebrated on the 22nd of August the 45th wedding anniversary of our dear parents and grandparents

FRED DE VRIES
GERDA DE VRIES—BRINK

We trust that the Lord who was their Guide and Help in the years past, will be their Hope for years to come.

Their grateful children:
Clinton, Ont.:
Andrew and Wilma Veenstra.
Dresden, Ont.:
Frank and Elsie Vriesema.
Chatham, Ont.:
Frank and Margaret Vander Heide.
Dundas, Ont.:
Elco and Ann Wiersma.
Dresden, Ont.:
Arnold and Gertie De Vries.
Thamesville, Ont.:
Charles and Jennie De Vries.
Chatham, Ont.:
Fred and Alice Postma.
Thamesville, Ont.:
Bill and Christina Kloostra.
Dresden, Ont.:
Harry and Joanne De Vries.
Grand Rapids, U.S.A.:
John and Janet Fisher.

and 40 grandchildren.

R.R. # 7, Thamesville, Ont.

The Lord willing, on August 30th, 1969 we hope to celebrate the 40th wedding anniversary with our dear parents and grandparents

HERMAN PRENGER
and
JENNIGJE PRENGER (FINKE)

May God bless them and spare them for each other and for us in the years to come.

Their thankful children:
Henry & Tiny.
Hermannus & Alie.
Rika & Ron.
Martin & Gail.
Margaret & Jim.
Jenny & Carl.

and 23 grandchildren.

240 Robinson Drive,
Port Arthur, Ont.

With gratitude to the Lord we wish to announce the 35th wedding anniversary of our dear parents and grandparents

LEONARD HORDYK
and
NELLIE HORDYK—VAN VLIET

on August 22, 1969, D.V.

It is the prayer of all the children and grandchildren that God will sustain them and grant them many more years of health and happiness.

"Moge God nog lang U sparen op Uw verd'ren levensweg."

John and Tina Hordyk, Burlington, Ont.
Sid and Jenny Kaastra, Clinton, Ont.
Paul and Sylvia Hordyk, Burlington, Ont.
Len and Ena Hordyk, Burlington, Ont.
Bill and Betty Hordyk, Aylmer, Ont.
Bill and Audrey Teeuwsen, Jordan Stn., Ont.
Nick Hordyk, Burlington, Ont.

and 19 grandchildren.

(Herplaatsing.)

Op 2 augustus 1969 hebben wij met onze ouders

WILLEM BUS
en
ANJE BUS—HAVINGA

hun 25-jarige echtvereniging herdacht.

Dat de Here hun ook verder op hun levensweg wil zegenen is de wens van hun dankbare kinderen.

Pia en Jake Ypma, Fenwick, Ontario.
Corrie en John.
Billy.

Port Arthur, Ontario.

R.R. 1, Port Arthur, Ont.

On July 21, 1969 the Lord took unto Himself our beloved son, grandson and brother

HENRY SMINK,

at the age of 5½ years.

Luke 18:16: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

Mr. and Mrs. W. Smink.
Mary.
Jany.
Pery.

and grandparents
Mr. and Mrs. H. Smink.
Mrs. W. Lutgendorf.

Mt. Brydges, Ont.

Uit Nederland ontvingen we bericht dat vredig is ontslapen onze lieve moeder, schoonmoeder en oma, mevrouw

J. KASIUS—PEGMAN,

te Bussum op 4 augustus 1969, op de leeftijd van 84 jaar.

Hebreën 4:9: "Er blijft dan een rust over voor het volk van God."

Rev. J. C. Derksen.
Mrs. C. Derksen—Kasius.

Robert.
Louise.

218 Dublin St. N.,
Guelph, Ont.

HOLLANDS RUSTHUIS

Chr. Ref. tehuis voor ouderen in prettige omgeving. Voor nadere inlichtingen: Tel. 895-4944, of schrijf Mr. & Mrs. J. J. Middel, 44 Eagle St., Newmarket, Ont.

Gentleman, 39 years old, would like to

CORRESPOND

with a girl, age between 32 to 40. Please write to No. 2183, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Gevraagd:

EEN BAKKER

R. Bootsma, Moore's Bakery, 2168 W. 21 Ave., Kerrisdale, Vancouver, B.C. Ph. 261-2922.

A sincere Christian girl of 22 wishes to

CORRESPOND

and meet a sincere Christian young man. Pictures will be appreciated and please write in either Dutch or English to No. 2182, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont. All letters will be answered.

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on potato farm, as soon as possible. Drivers license required. Live in. A. S. Ypma and Sons, R.R. 1, Fort William, Ont.

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FROM OTHER PRESSES

"More, more, more - now!"

I have an announcement: I doubt if I will ever again feel any measure of sympathy for any foreseeable strike in this country as long as I live.

The plain fact is that the only people whose strike I could warmly support — the old living on shrinking pensions, the willing workless poor, the willing workless students, the handicapped, those straitjacketed by family sickness, members of some weak unions who are truly underpaid, the racially discriminated against — haven't the power to strike.

And, weep for it, if they did they'd become just as greedy and rapacious as the rest of us. That's one of the melancholy lessons of the labor movement, and of the race generally: Underdogs become overdogs.

In years past the unions fought for simple decency and the necessities. They had a solid claim to moral legitimacy. Terence Powderly led the Knights of Labor in the 1880s with a vision that proved as unrealistic as it was noble. The Knights vanished and Powderly is forgotten.

Somewhere along the line the unions lost their souls. It turned out they weren't really against selfishness and social irresponsibility at all — only business'. In fact they never triumphed over the ethic they seemed to be attacking; they joyfully surrendered to it.

So a good argument could be made that today the most powerful unions are the true inheritors of the Robber Baron attitudes of the nineteenth century. Arrogant. Exploitative. Fat. Cliquish. Exclusive. Selfcentred. Public-be-damned. World-owes-us-a-living. Devil-take-the-hindmost. And, most significantly, loudly asserting that they are immutably above any laws applying to lesser breeds.

Aren't those the characteristics of the top-dog class in any society?

* * *

So it's no wonder that today few people can whomp up any moral fervor in the bickerings of "workers" fighting for the right to drive Buicks instead of Chevrolets against "capitalists" who are thinking of turning in their Cadillacs for Rolls-Royces.

The unions, habitually these days demanding a raise of a mere 25 per cent or more over two years, argue of course that they are anticipating inflation. In fact they are **guaranteeing it.**

And this grubby haggling is largely underwritten by the public, which pays in inconvenience during the strike and higher prices passed on by poor-mouthing companies afterwards.

Meanwhile both are trying to pawn off the old "not-us" argument. Someone is causing inflation — but not us. Someone is squeezing the old apple for all it's worth — but not us. The voice of governments makes it a trio.

All right, we're all guilty; I haven't exactly turned back additional coin of the realm from my own employer lately with a plea of "Nay, cease and desist; distribute it among those whose need is greater."

But I am deeply depressed by the ugliness and grubbiness of it all; by the endless fistfights between fat cats (a mixed metaphor I send to Lorne Parton gratis); by the enormous damage done not just to the abstract thing called the economy, or to the value of the dollar, but far more important to the quality of life.

* * *

Are we really to spend the precious days and nights of our lives chiefly in buy-buy-buy and holding each other up to ransom?

And I'm not criticizing us "workers" because I'm enamored of business (though I happen to feel much sympathy for mid-management types down to the foreman level, who form the closest thing to an exploited class in our society today). None of my best friends are businessmen. And management salaries have risen even more than workers' in the last few years.

What bothers me is the mote in our own eye — that we have so willingly accepted materialism as the only game in life; that we traded our innocence and ideals for plastic.

I too have thrilled to the story of the Tolpuddle martyrs.

I too have thrilled to the defiant cry of Jim Larkin to the Dublin employers: "You'll crucify Christ no longer in this town!"

But the only voice I hear in the house of labor today is Samuel Gompers: "More, more, more — now!"

Trevor Lautens
in The Vancouver Sun.

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Do we believe in free enterprise, or don't we? To be respected we must be respectable. If we mouth free enterprise, then let's practice it, or we shall appear before the world as hypocrites. . . . In our democracy we must have a partnership of labor, of business and of government.

Charles H. Percy

•

If fish go in shoals, and sheep go in flocks, and if flowers go in tribes, and if stars swing in galaxies, then let all those who worship in the same church move together in loving and sharing bands. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

T. deWitt Talmage

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

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(Adv.)

BARGAIN IN OIL—Italian journalist Luigi Grosso stands beside a painting he bought in a junk shop for $115. It may be worth $72,000. Art experts believe the painting, showing woman bending over in front of a cabin, is early Van Gogh.

Zwaar verzilverde

THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

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